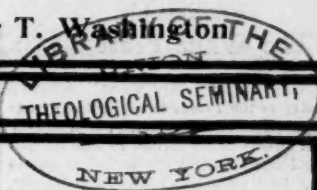


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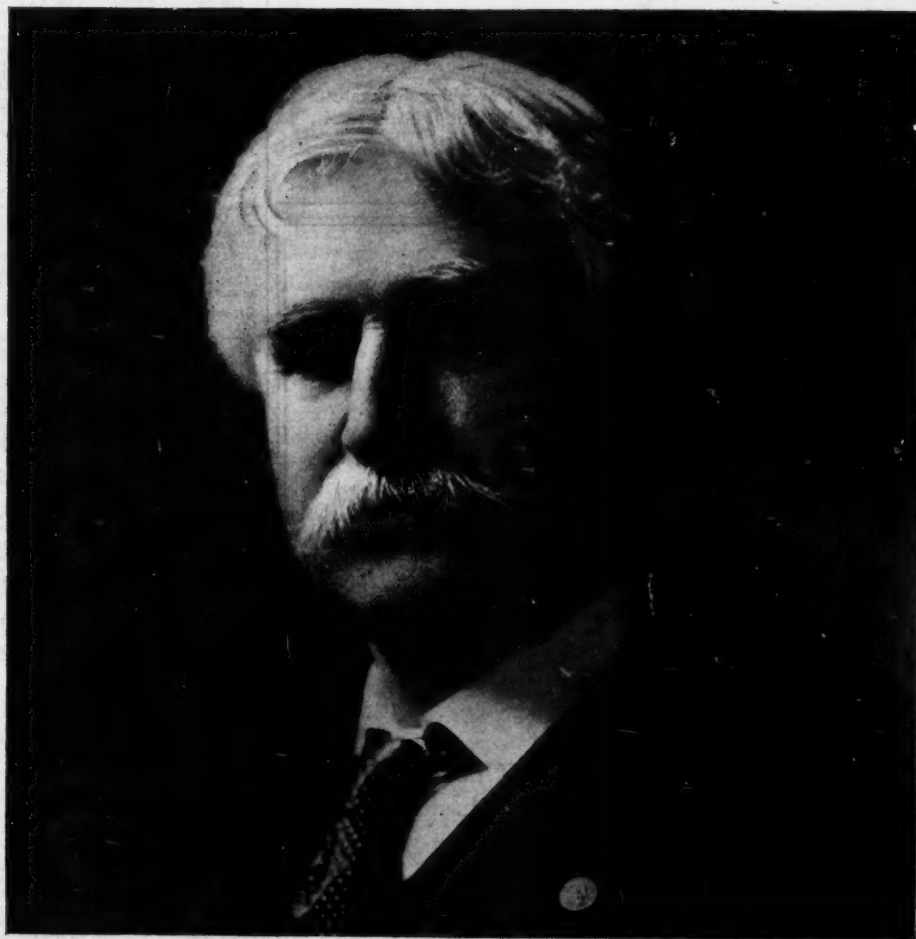


THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XC

30 December 1905

Number 52



REV. JOSEPH H. TWICHELL

Who has just completed forty years as pastor of the Asylum Hill Church, Hartford, Ct.

New York

The Pilgrim Press
BOSTON

Chicago

The White Feast

(To be clipped for use next year)

The birthday of the Prince is celebrated by our Sunday school on Christmas Sunday, immediately after service. Every one is invited to look on, but Sunday school members only are invited as guests to the Feast. Each guest may bring a birthday gift, which will be presented to the Prince during the celebration.

Little children dressed in white give greetings to the guests. There are songs of homage, and carols in His praise; quotations from His blessed words, poems in His honor and petitions for His gracious protection.

The gifts take the form of promises, or resolutions, written on a sheet of pure white paper and inclosed in a pure white envelope. No gift, however humble, is despised, if from a Loyal, Staunch and Honest Heart.

But the gifts should be fully worthy of the giver. Even those very poor in spirit can bring a little remembrance, and those who have been intrusted with broad estates of great hearts, generous impulses and noble aspirations give costly sacrifices. But in any case the gift must be pure white.

Teachers and parents may suggest to the children an appropriate gift. For instance: to study my lesson; to bring a new scholar; to read more about the Prince; to learn by heart some of His sayings; to give my heart to the Prince; to fight under His banner like a gallant knight; to practice the Golden Rule. Or gifts of money for some specific cause—a poor family, or some special mission work.

Those not members of the Sunday school are not allowed to present gifts publicly at the White Feast, but privately they may be offered, if only from the above mentioned L. S. & H. H.—From *The Look-out*, organ of South Church, Chicago.

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Saturday
30 December 1905

and Christian World

Volume XC
Number 52

The Way of the World—1905

WILLIAM SHARP, alias "Miss Fiona Macleod," who has just died, in one of his remarkable poems reflecting so perfectly the Celtic spirit and temperament tells of

The slow weary drip of the slow weary years.

Posterity will agree with contemporary opinion we believe, in the opinion that 1905 has not been of this kind of a twelve-month. "The citizen of the world," to whom nothing human is alien, seldom has known a period of fifty-two weeks so crowded with facts of import and portent, so disturbing to preconceived notions, so independent of the domination of great personalities, reflecting rather in their dramatic culmination the irresistible mass movement of humanity toward new goals of national or racial ambition. Moreover, as if to teach men the relative insignificance of individual man as compared with humanity viewed in the large, it has been ordered that the mortality list of the year should chronicle singularly few men of large caliber, as if God himself had said anew

After all there is but one race—humanity,

and in its struggles and overturnings, in its struggle toward the light, would have us concerned rather than with individuals, however able, consecrated, or worthy of remembrance.

Asia Awakes

First in importance, because an accomplished fact whereas the Russian revolution now hangs in the balance and prophecy is futile, has been the defeat of Russia—an Occidental Power—by Japan—an Oriental nation, a fact carrying with it Japanese leadership in Asia for some time to come, and materially altering the attitude and status of all Orientals toward Occidental political authority in Asia. This military victory, supplemented by renewal and extension of the alliance of Japan with Great Britain, at once created entirely new aspects of political, industrial and commercial development in northern Asia, for all peoples who trade in the north Pacific, or who have aspired to acquire or retain political influence in Asia. Closely related to this, and constituting with it, a phenomenon in history which the historian always will reckon one of the most important, has been the birth of a spirit of nationalism and a conception of positive patriotism among the Chinese, which speaks, as the marvelous record of Japan in war and diplomacy does, of a new Asia. New conditions have appeared to which all Occidentals who reside in Asia or who have dealings with it, whether they be missionaries or statesmen, manufactur-

ers or military captains, artists or authors, travelers or traders, must conform.

Russia Defeated and in Travail

Contemporaneous with this revelation of actual and potential power by Japan and China, and in part due to the humiliating defeat of her armies and her navy by the Japanese, there has gone on in Russia since the fateful 22nd of January when the Czar spurned the appeal of his people voiced by Father Gapon, a movement of revolt against the autocratic form of government of the past, which has made it impossible for it to endure. "Rebellion to tyrants has become obedience to God"—for twentieth century Russians—just as it was to American Colonial rebels against George III. Autocracy may be restored temporarily as a method of combatting the present far-reaching, revolutionary propaganda and the paralyzing industrial strike of the proletariat; but the Czar's formal abdication of autocratic power on Oct. 30, and the steps already taken for creation of a representative law-making and law-sanctioning body are steps that cannot be retraced, for they have back of them the determined will and reasoned belief of the best elements of Russian society, and represent the genuine convictions, we believe, of the man summoned by the Czar to be his first adviser from the people, Count Witte.

That there are features of the tragic and dramatic history of the year in Russia which are new in the history of revolutions and battles with despotism, and which are full of portent to other rulers and other dynasties in Europe, is apparent. The Romanoffs have been the first to meet the grinding, glacier-like mass-movement of a thoroughly organized, secretly led, and passionately consecrated, though warily and grimly silent socialistic proletariat. It is a movement enlisting as its main supporters the toilers on the one hand and the "intellectuals" on the other, and is more successful in Russia than it could expect to be in other lands, because of the comparative weakness there of a conserving middle class, which, even small as it is, has shown not a little sympathy with the demands which the Czar has been forced to meet and concede. Whatever the outcome of this internal strife, one fact the events of the year have made clear: that as a military power whether in Europe or Asia, on land or on sea, Russia may be considered a relatively negligible quantity for some time to come; and history will be made accordingly for a decade or more, as recent reshapings of European alliances indicate.

The United States—a World Power

The part played by the President of the United States in composing the strife between Russia and Japan, first by suggesting that the time had come for peace negotiations, and then by bringing pressure to bear to shape the outcome after the negotiators had gathered as our guests at Portsmouth, has focused upon him and upon us as a people a closer and more reverent world scrutiny and respect for our intentions and our power than we ever have known hitherto. This act of peace-making, together with our reassertion of the Monroe Doctrine and new readings of the same, as set forth by the President in his messages defining his conception of our true policy with respect to Santo Domingo and Venezuela, have marked a new era, quickly discerned if not always welcomed by European, Latin-American and Asiatic diplomats and statesmen. In consequence, our national executives and secretaries of state from this time on must be men equal to the new duties and responsibilities, and should be selected with this larger sphere of activity and greater responsibility in mind. Born of this broader conception of national right and duty and very essential to its successful conduct, has been the effort to select better consuls and diplomats and reward them adequately—a movement which the President and Secretary of State Root reasonably count on Congress to support by new legislation and larger appropriations.

A Revival of Nationalism

The year 1905 marks, in our opinion, the beginning of a reaction from the imperial to the nationalistic ideal. Norway's assertion of independence, her cutting aloof from Sweden, with a monarch now of her own choosing; Hungary's successful insistence on ampler rights in the Dual monarchy; the reaction in Great Britain against the party which, sitting at the feet of Disraeli, has added so immensely to the national debt in following the "imperialistic" ideal; the rising national consciousness of Canada, her assumption of military defense of the Dominion, and the general British colonial disinclination to fall in with the Balfour-Chamberlain scheme of an imperial naval and trade policy; India's new stirrings of revolt against British rule caused by some recent drastic decrees; China's uprising, to which we have already alluded; and the inclination of some of the diverse national and racial groups within the Russian empire to take advantage of the present chaos to make good nationalistic ambitions—all these are signs of the time, and of a wholesome reaction.

They reveal the democratic spirit and the passion for home rule, reasserting themselves in many widely-separated parts of the earth, and opposing those inclusive, ambitious plans of suppression of race or national distinctions for the sake of assumed larger imperial interests, political or economic.

Nor has the movement within our national life during the past year been essentially different in spirit though not always similar in form. As between the Nation and the States there undoubtedly has been continuance of a steady drift toward the Hamiltonian and Websterian rather than the Jeffersonian and Calhounian theory, as has been shown by the voluntary action of the Southern States seeking Federal control of quarantine against disease, and by the accelerating movement toward Federal control of forms of business which it is admitted, somewhat reluctantly to be sure, that the States cannot so well control. On the other hand, there has been a rapid increase of conviction that as between the Nation as a whole and the respective monopolies of capital or labor which have assumed to defy law, to create special privileges, to divide the Nation into classes, the victor, if democracy is to endure among us, must be the State, prohibiting, curbing, punishing, extinguishing if need be, all those who defy its will.

Where, as in so many cases, alliance between predatory monopolies and selfish and political "bosses" has brought to pass conspiracies against the Nation, the States or municipalities, this rising tide of passion for economic freedom, this new birth of civic liberty has made itself felt among us during the past year, with results in Philadelphia, New York and other of our most tyrannically governed and piratically bled communities, that justify the rising hope that a new era of success in democratic government has been entered upon in this country.

The year closes with the lime-light of publicity still exposing in high places in government and in business a most deplorable code of ethics, of willingness to acquire the national land domain by fraud and to speculate with trust funds as if they were toys to be played with rather than plants to be rooted in honor and their fruit the nourishment of life. But it also closes with a record of judgment decreed on men and practices, neither of which can have such standing as they had formerly; and with a very distinct, improved, ethical tone in American life. Questions are asked today concerning the ethics of wealth accumulation and wealth-distribution with an insistence beside which the queries of a year ago are as but a zephyr compared with a storm.

A Year of Probing of Conduct

Seldom, if ever, in the history of the republic has there been so general investigation of the morality of transactions by officials of the state, by corporations of various kinds, and by individuals. The Post Office Department and the Department of Agriculture have been purged and reformed of abuses and "graft." The Department of the Interior quietly but persistently has investigated, detected, exposed and punished an astounding number of people in the West and far

West who have first robbed the Government of its lands and then fleeced investors in the same, and the dragnet has not failed to reach officials as high as United States senators and congressmen, as well as the lesser fry of officials and politicians.

Federal grand juries in Chicago, Philadelphia and Kansas City have indicted and the Federal attorneys are now prosecuting in the courts some of our most prominent business firms and railways for evasion of law and for fostering monopoly and privilege in trade which the law forbids and public opinion condemns.

Incident to the moral uprising in Philadelphia and the coming to power of Mayor Weaver with the overturn of the Republican machine, there has been exposure of an amazing amount of fraud in connection with construction of public works and administration of the municipal eleemosynary institutions, fraud that has not only robbed taxpayers but caused death to many people through polluted sources of water supply, and led to starvation and other indignities to patients in hospitals, asylums and the like.

Last, but not least, there have been the startling revelations of the way in which the life insurance business is carried on in New York City, with perversion of trust funds, alliance between insurance officials and political bosses, outrageously excessive payment to officials, and dangerous use of policy holders' reserve funds by Wall Street's so called "captains of industry" in their fierce struggle for supremacy in railroad construction, exploitation and manipulation. Physical and mental collapse has gone along with utter loss of reputation in some cases of men responsible for this scandal, and other men may find themselves arraigned in the criminal courts before District Attorney Jerome is done with them.

President Roosevelt, ex-President Cleveland, Cardinal Gibbons, and college presidents and preachers have preached on the texts which these revelations from a wide area of our domain and our national life have given them, and the preaching on the whole has been helpful. The year closes with public opinion, with Congress, and the Executive department all intent on probing the wounds of the body politic no matter where the probe leads; and through decrees of courts, the dreaded publicity of the press, and the increasing disposition to use the social boycott against offenders, the next twelve months promise to be even more notable than the last twelve for a searching process of investigation and prosecution, as well as of legislation of a remedial and constructive sort.

International Relations

During the year a decidedly better understanding has come about between Great Britain, France, Italy, Japan and the United States, which has gone far to isolate Germany and weaken the alliance between Russia and France, and between Germany, Italy and Austria. Not but that these alliances still formally hold good and will endure a moderate strain; but, on the other hand, if out of the Russian revolution there should come anything like the after effects of the French Revolution, which some pre-

dict, it is not difficult to see that a new alignment would take place with France and Great Britain as friends and not as foes; and possibly Germany and Russia might be drawn nearer.

The successful joint effort of the Powers to bring Turkey to terms in dealing with her Macedonian subjects has demonstrated a better unity of purpose and more harmony of spirit than could have been reasonably predicted, and if not broken by other influences, may make the coming year a stirring one for the Sultan.

Out of the flurry over Morocco, during which France lost the leadership in her foreign affairs of M. Delcasse, Europe's ablest foreign minister of the past decade, there has come an understanding which has left France at heart somewhat sore against Germany, though outwardly assenting to the policy agreed upon.

Renewal of the alliance between Great Britain and Japan has preserved the political entity of China, set bounds to Russia's action for years to come, and had far-reaching effects throughout Asia, some of which time alone will disclose, and all of which may not be helpful to Occidentals as time goes on. However, Lord Lansdowne's epoch-marking compact will have the support of the Liberals, now that they have come to power.

Our relations with all the Powers have been friendly, both Venezuela and Santo Domingo having been made to understand, however, that we claim a degree of supervision over Latin-American affairs in view of our responsibilities as well as privileges growing out of the Monroe Doctrine. China's boycott of American goods has forced reconsideration by us of our methods of administering the Chinese exclusion law, and has led to renewed discussion of the ethics and policy of anti-Asiatic legislation in view of altered conditions in China and Japan since we first began to deal with this problem.

Sentiment favorable to reciprocal trade between the United States and other Powers has increased throughout the country, and been especially strong in New England, growing out of present and future coming limitations of the Canadian market if the present tariff is retained.

Educational Development

Gifts of \$10,000,000 by Mr. Rockefeller to the General Education Board for its unrestricted use in aiding worthy institutions, and of \$10,000,000 (to be increased to \$15,000,000, it is said) by Mr. Carnegie to create a new fund for adequate treatment of professors and administrators in our higher institutions of learning, who are either superannuated or who for obvious reasons ought to retire, have well maintained our national reputation for giving on a large scale to support education.

Mr. Carnegie's project, which is to be administered by a group of our best known educators, probably is the most striking fact of the year, and the one which means much not only to educators but to the best interests of students. It establishes the principle of pensions—which institutions of lower grades supported by the State sooner or later are likely to adopt; and it also provides a way of bettering the standard of teaching without doing

injustice to loyal, hard-working and self-sacrificing teachers. It need not—though it may—prevent multiplication of such institutional retiring schemes as Harvard has had in operation for some time, which institution also deserves credit for having raised \$2,400,000 from its own alumni during the year, to be applied to increase of salaries for its teaching force.

Next in importance to this beginning of a solution of the problem of adequate remuneration of our educators and their proper treatment in old age or in impaired physical or mental condition, we should say has been the rapid development of the scheme for making systematic and permanent the plan of interchange of scholars between the United States and European countries. Harvard's compact with French and German universities under which Prof. Barrett Wendell lectured last year at the Sorbonne and throughout France, and under which Prof. F. G. Peabody has been lecturing this year in Germany, while Professor Ostwald of Leipsic, the noted chemist, has been lecturing here, has been imitated by Columbia University, which is so fortunate as to have a rich and alert trustee, Mr. James Speyer. He has founded a chair of American history and constitutional development in Berlin University to be named after President Roosevelt, the incumbent of which, each year, will lecture there and in other German universities presumably. Germany in turn will send her scholars to Columbia. If it prove true that similar negotiations are under way for an exchange of Italian and American scholars, this admirable new development of the year will take on dimensions of unusual significance to the academic world.

The failure of the plan to unite Harvard University and the Massachusetts Institute of Technology in some way so as to avoid duplication of plant and teaching force; the decision of Union Theological Seminary to move up town near Columbia University in New York City; the election of a president at the University of Virginia and his progressive and irenic utterances prophetic of a New South; and the death of Mrs. Leland Stanford of California, have been incidents of the year not without significance.

Omission of the uprising against "graft" and brutality in connection with athletics in preparatory schools, colleges and universities would be indefensible. From some standpoints it has been the most hopeful and prophetic event of the year, the precise outcome of which it is difficult to tell now.

Increase in Aesthetic Interest and Taste

The Lewis and Clark Exposition in Portland, Ore., gave to the Northwest by its multitudinous displays, governmental and private, the same educational and aesthetic uplift which usually follows one of these expositions, and it met with an appreciation, pecuniary and otherwise, creditable to that section of the country.

The raising of a fund of \$1,000,000 in this country for endowment of the American Academy in Rome, marks a long step toward adequate equipment of a worthy institution which means much to

present and future students of art in Italy. The opening of the splendid Allbright Art Gallery in Buffalo, the large bequest of Mr. Stephen Salisbury to the Worcester (Mass.) Museum of Fine Arts, the retention of Sir Caspar Burdon Clarke as director of the Metropolitan Museum of Fine Arts in New York City, and renewal of confidence in its management and wise handling of its funds and art treasures, together with the opening of negotiations for proper co-ordination of all societies in New York existing for artistic ends—these are incidents of a general movement upward, all indicating enrichment of our collections and wiser use of the same for public enlightenment and joy in beauty.

Church and State

The evolution of the democratic spirit wherever it is found sooner or later comes in collision with the theocratic ideal, and events during the past year in Russia, Italy, France and Canada show that the ideal for which the Pilgrim—not the Puritan—fathers stood is slowly but surely conquering where it has not been tested and is not losing support where it has long been tried.

Pope Pius X. has seen the Concordat abolished in France with far less protest on his part than any of his predecessors would have made, and this, we are convinced, because he has reason to believe, judging from the success and good health of Roman Catholicism in non-Catholic countries where it maintains itself without State aid, that however heavy the financial burdens are which will follow gradual sundering of the tie between the Republic and the ancient Church, the ultimate state of the Church will be better.

Moreover this pontiff, by his edict issued to Italian Catholics during the year, authorizing their participation in Italian politics not only has strengthened the conservative forces of Italy in the presence of secular radicalism, but he has virtually given up the futile fight over restoration of the temporal power with all which that implies, and now on the Italian horizon looms up the vision of Church and State living out natural institutional relations as self-sufficing peers federated for social good, but not wedded.

It was inevitable that in Russia when the demand for freedom of thought and speech must be heard by the Czar there also should be demand for freedom of conscience and worship; and while under the process of revolution, it is impossible to say what may come to pass to the clergy and the Church in the hands of the people, it is certain that if Russia were to evolve under the guidance of Count Witte and a Moderate party, there would be no retreat from the position taken by the Czar during the past year, decreeing spiritual liberty to Dissenters, or non-adherents of the State Church. Under normal conditions severance of Church and State in Russia will be long deferred; but with the new spiritual freedom, the Established Church there, as elsewhere, when it meets competition, must needs reform or pass away the quicker.

In Canada, legislation as to education for the new Northwestern provinces met with the two sets of opinion which frequently have clashed in the Dominion, and a compromise was worked out by

Premier Laurier, which seemingly has lost him little, if any, Protestant support, though he conceded a degree of sectarian teaching under popular control, which we do not have or would not tolerate in this country.

Inter-Church Comity

Not only is there a very distinct improvement of relations between the State and the Church throughout the world, with a bettered realization of their special spheres, but there is marked increase of good feeling between several branches of the Church Universal, and also, between Christians and Jews, the recent celebration of the two hundred and fiftieth anniversary of the Jews' advent in the United States and the awful massacres of Jews in Russia having contributed to establish exceptional feelings of amity between Gentiles and Jews, in this country at least.

England, owing to the unfortunate Education Act, is the nation of all nations now where bitterness of feeling among Protestants is most acute. The tension in Scotland during the past year has been reduced somewhat by Parliament's appointment of a commission to deal with the property at issue between the United Free and the "Wee Free" bodies. Strange, but welcome to say, is the evident drawing together of the Established (Presbyterian) Church and the United Free Church, as the result of the spiritual travail which the Wee Free lust for property and acrimony in strife, have caused, so that a united Presbyterian Church in Scotland is much nearer than it was two years ago.

In India between British and American Congregationalists, and in China and Korea between British and American Protestants of various names, there has been a fine sinking of pride, and a willingness to merge for common Christian ends, the mission field in this as in other matters setting an example for the home churches which they have imitated to a degree.

In Canada negotiations between Congregationalists, Presbyterians and Methodists have proceeded with little, if any, friction, all making for immediate lessening of sectarian rivalry in home-mission territory; and just as we go to press news comes of agreement by the committees of these denominations, to which we refer in another column. First steps toward union of Congregationalists and United Brethren in Canada we have very recently chronicled.

In this country there has been a temporary alienation of the Protestant Episcopal Church and the Orthodox Greek Church, owing to the latter's admission to the priesthood of a deposed clergyman of the former Church, and the Southern Presbyterian Church deliberately refused to enter the Inter-Church Federation. But these are only reactionary eddies in a general movement of religionists of all names to find ways of working together for the kingdom of heaven, a movement which is general and permanent, notwithstanding the action of the Inter-Church Federation in New York in rejecting non-evangelical sects as constituent members of it.

Consolidation of the companies within the various regiments is a natural step

toward regimental union, as Australian and Canadian experience has shown, hence it is gratifying to note the drawing together of Scotch Presbyterians, English Wesleyans, American Baptists, and Baptists the world over, the American Baptists—North and South—having taken the first steps to form a triennial gathering, and the Baptists of the world having held in London the first Baptist international congress. Steps also have been taken to bring American Lutherans nearer together; while the issuance of a joint hymn book by the Methodist Episcopal Church North and the Methodist Episcopal Church South, and the indorsement of a book of worship and ritual by the Presbyterian Church North, which also will be used here and there in the South, will aid in drawing those severed branches of the Church in this country together.

American Roman Catholics, like American Jews, have been driven to resolute action by the marked increase of immigration during the past year of future citizens for whom they must naturally care, and just as the Jews are compelled by the very dimensions and gravity of their problems in this country to agitate the formation of a Synod or representative body with both legislative and executive functions, so the Roman Catholics during the past year have been led to form a Church Extension Society for the development on a national scale of what are nothing more nor less than what we would call home missions.

Death's Roll-Call

The necrology of the year calls for less consideration than usual, large figures among statesmen, ecclesiastics, theologians and men of letters being fewer than usual, the realms of æsthetics and philanthropy suffering greater loss than any others, relatively speaking.

Civic reformers of the type of Mrs. Mary A. Livermore, Mrs. Josephine Shaw Lowell, William H. Baldwin, Jr., and F. Norton Goddard are difficult to replace, and the low condition of the British and the American stage at the present time but accentuates the loss of actors like Sir Henry Irving and Mr. Joseph Jefferson. American musical circles will miss sadly the virile, high-idealized Theodore Thomas.

Of statesmen with an international fame the only one to depart has been Hon. John Hay, whose premature death removed one of the greatest of modern diplomatists and a staunch friend of international peace. Of American jurists both James C. Carter and Wheeler H. Peckham were men of highest professional standards and attainments. The death of Hon. George S. Boutwell removed a figure of some prominence in a period of national history whose problems had been superseded by others with which he had little sympathy and only imperfect understanding. Of tale-writers M. Jules Verne, Gen. Lew Wallace and Judge A. W. Tourgée were popular for a time. By the death of M. de Hérédia and M. Elise

Réclus, France has lost one of her incomparable artists in verse, notably in the sonnet form, and a scientist who also was a stylist, and a man of social vision.

The religionist, although a layman, with the widest reputation probably, was Sir George Williams, known wherever the Y. M. C. A. exists as its founder and lifelong patron. Of American divines, Roman Catholicism has lost Archbishop Chapelle, distinguished as a diplomatist and administrator and conspicuous latterly in mediating between the Vatican and our Government in settlement of Church problems in Spain's former possessions. Bishop McLaren of Chicago was conspicuous as a leader of the "Catholic" wing of the Protestant Episcopal Church, in the Interior. Dr. E. J. Wolf was one of the ablest of Lutheran leaders. Bishop Joyce of the Methodist Episcopal Church had been singularly successful in retaining the evangelistic spirit, and Dr. Orello Cone was as scholarly a Biblical student as Universalism had. Of our own denomination, the most conspicuous servants of Christ to die have been Prof. George E. Day, so long time professor at the Yale Divinity School; Rev. Dr. H. A. Schauffler, whose service to the foreign work of our Home Missionary Society was invaluable; Dr. C. H. Taintor, faithful secretary in the Interior of our Church Building Society; Dr. J. H. Warren, a staunch leader and builder on the Pacific coast; and Dr. Michael Burnham, a faithful and beloved pastor of churches East and West.

Event and Comment

January First-of-the-Month Number

(Next week)

Religious Conditions in the Philippines, with illustrations, by Mr. J. A. Le Roy, who accompanied the Taft party on the recent trip to the islands.

The Makers of Recent Fiction, with portraits, by Isaac Ogden Rankin.

A Retrospect of Thirty Years in the Pulpit, by Ian MacLaren.

Should the Man Do the Housekeeping, by Helen Campbell.

Arthur H. Smith, D. D., Missionary to China—a character sketch with cover portrait, by Rev. Henry Kingman.

SO QUIETLY did Rev. Joseph H. Twichell of Hartford round out his forty years in the pastorate of the Asylum Hill Church that not many outside of the city and relatively few therein learned of the interesting occasion till it was past. This aversion to publicity is a trait which has long marked this Hartford pastor and we fear the habit is too deep-seated to be uprooted now. But fortunately for our readers we had an intimation of the anniversary, and while it is still fresh in the public mind are able to present a recent portrait of Mr. Twichell and a fine neighborly appreciation of him by another Connecticut pastor, Mr. Goddard of Salisbury. We agree with the *Hartford Courant* which said in commenting on the anniversary, "Mr. Twichell is one of the men of Hartford with a national reputation as a most genial companion and delightful wit and eloquent speaker and all

the time a noble Christian gentleman." He is not a rock-ribbed Congregationalist in the sense that he cares more for his own denomination than for all the forces of organized Christianity, but he does embody all that is best in our peculiar Congregational traditions of the ministry—learning, culture, preaching ability, pastoral gifts and above all the rare charm of personality. We cannot let this occasion go by without saying as much, and it is in our heart to say more, though we know that he will look upon any words of appreciation as "very absurd." Yet many of our readers will join us in echoing the wish with which the *Hartford Courant* closes its editorial: "May the fiftieth anniversary—his golden jubilee—find him the same 'Joe' Twichell. 'Twilight and evening star' must come for him, as for all of us; but distant be the hour of their coming."

WILL NOT 1905 go down into history as the year of the awakened conscience? More persons than ever before have been asking, and with unprecedented directness and insistence: "Is it right?" "How did he get it?" "What would Jesus do?" Solemn, searching questions these. To answer them honestly one must go to the very center of his life. But the fact that they are being asked, casts a shaft of light on the horizon of the dawning year. Happy the nation the bulk of whose citizens can answer these questions without shame

and confusion. Happy the individual who applies them rigidly to all his public and private concerns. Happy indeed the year to come if it shall witness the enthronement of these questions in the conscience of the people.

THREE DENOMINATIONS in Canada, the Presbyterian, Methodist and Congregational, have been for some time considering union into one body. The central committee appointed by these denominations has just agreed on terms of union. It is announced that the committee proposes the revised confession of faith of the American Presbyterian Church North as the basis of doctrine, with a form of government modeled after the Methodist General Conference, having a president as chief officer, next below this a Congregational council with a chairman, and presbyteries, each with a moderator. These proposals are to be submitted to the several denominations, and if adopted they will all be included under the title, The United Church of Canada. This name sounds ambitious, but it may be prophetic.

THE UNIVERSITY COUNCIL of Columbia University, in recommending President Butler to prohibit football and to restrict other sports so far as possible to contests within the university, has explained its action by a statement which covers

substantially the whole ground of present discussion of college athletics. It appreciates the value to college students of athletic exercise and commends the motives and spirit of the student and alumni organizations which have worked to develop the game of football. But it recognizes the now unquestioned fact that the spirit of rivalry in intercollegiate games has demoralized student and public sentiment concerning the purposes and work of the college and done serious mischief in subverting the intellectual and moral ideals which the college ought to represent. It has placed athletic sports in the hands of a few trained athletes directed by men outside of the college or university; has fostered interest in contests between universities at the expense of the development of physical exercise within the university; has made athletics a profession instead of a healthful recreation, has compelled those who strive for success in it to spend a disproportionate time in physical training, and has fostered beyond reason the commercial spirit and the gambling habit. The awakened moral sense of the community having once directed its attention to the magnitude of these evils, it will not remain satisfied with anything short of thorough reformation.

THE COLUMBIA Council in recommending the abolition of the game of football reflects, in our opinion, the sober judgment of college alumni who cherish most earnestly the welfare of our higher institutions of learning. If its action is approved by the conference of college and university presidents which meets this week, next year will introduce a new movement which will banish from college sports the commercial and professional spirit, and as the council says, "restore the proper relation between physical exercise and sport on the one hand and learning and culture on the other." The council declares that the motive which chiefly has influenced its action is not the physical injuries to players, but the tendency of the game of football as now conducted "to mislead the public as to the purposes for which a university exists and to debase the ideals of honor and manhood, both within and without the university." This statement applies, though in modified degree, to other intercollegiate games, the maintenance of which depends on gate money and the interest of the so-called sporting element outside the university grounds. How far these contests have lowered the ideals of manhood which the university ought to maintain is felt by none so keenly as by those whose lives are devoted to administering university affairs. The Columbia Council has done a very important service by its courageous action, and President Butler by inviting the co-operation of the students in recovering sports to their legitimate uses seems to have changed the sentiment of opposition to one of cordial support.

DISTRICT ATTORNEY JEROME has spared no expense in gathering evidence to prosecute and convict the notorious criminal lawyer of New York City, Mr. Abraham Hummel, who last week was

sentenced to prison and to pay a fine. Mr. Hummel was a crafty criminal lawyer who made a specialty of procuring divorces or separations for his clients from sporting, theatrical and "fast" social circles in ways that involved practices which the statutes prohibit and the lawyer's professional code condemns. For twenty years he has had undisturbed way without adequate discipline from judges or suitable treatment by men of his profession, who therefore are responsible somewhat for his career because of their unwillingness to brave him and his power. Mr. Jerome, to the credit of the profession he follows, in obedience to his official oath, and following out his policy of attack on criminals high and low, has at last caught in wiles of his own devising this "smart" but conscienceless disrupter of homes and servant of offenders against the moral law, and to prison he will go unless the higher courts to which he has appealed save him. He made practically no defense in this trial.

REPRESENTATIVES of the Interstate Commerce Commission and the leading railroads of the country are to meet in a few days "Let Us Have Peace" to hear pledges voluntarily given by the railroads that they will aid Federal officials in general and the Commissioners in particular in strictly enforcing the rebate law hereafter. It has been apparent for sometime that railway executives like Messrs. Cassatt, Mellen and Stickney were on the side of the President in his campaign, and recent vigorous acts of Attorney-General Moody and his subordinates and the findings of Federal grand juries in Chicago, Philadelphia and Kansas City, together with well-defined reports of what lies just ahead in the way of revelations respecting relations between the Standard Oil Company and the railways, have forced a general capitulation of the common carriers, who now agree to do business on the square. It is a welcome sign, calculated to make litigation unnecessary; sure to increase the prestige of the Interstate Commission, and to affect coming Federal legislation favorably; and it also will make for fairer terms of trade throughout the country.

THE FEDERAL Senate last week discussed its duty in the matter of discipline of some of its members recently convicted of crime, and the debate revealed that conscience is doing effective, if not its perfect work. Increasing distrust of the Senate as a body is a phenomenon of which the senators have at last admitted they are aware; and many of them, it is apparent, are not happy under the indictment. The fact that the case of Oregon's convicted—and now dead—senator was treated as it was—by silence instead of eulogy, and the policy pursued with respect to Senator Burton of Kansas, indicate that senators are alive to the mood of the hour.—Discussion of the cases of Senators Platt and Depew of New York State proceeds. Yale alumni in Buffalo, N. Y., recently put on record their adverse opinion of Mr. Depew; local granges, representing the farmers, are calling for new representation in the

Senate; and the New York *Evening Post's* poll of citizens taken arbitrarily from *Who's Who*, shows that sentiment is strong against the men who now represent the state, and that a majority of intelligent voters would be glad if the legislature were to call for the resignations of Messrs. Depew and Platt.

NEW YORK STATE'S Commissioner of Insurance, Mr. Hendricks, was on the grill of the investigating committee last week, and revealed completely the insufficiency and shallowness of his official investigations and his indifference to methods of business so long as he is assured that the companies are solvent; and in determining this fact he seems to take insurance officials' statements at their face value. His testimony has hardened into conviction what was formerly only an impression, namely, that the reform now under way must touch Albany politics as well as New York "high finance." Evidence given during the week has disclosed still further enrichment of Mutual Company's officials, including its present finance committee, by profits from subsidiary trust companies, given free use of policy-holders' funds. Testimony also has disclosed crooked handling of the Washington Insurance Company by Mr. T. F. Ryan, who now controls that company as well as the Equitable. The testimony has deepened the impression that his power over the Equitable is unfortunate.—Wisconsin's Legislative Investigating Committee will probe the insurance companies of the Interior and West, who do business in that State, as well as the Eastern companies.

PRIME MINISTER Campbell-Bannerman and Mr. Asquith, in speeches last week, defined in broad terms the Liberals' new policy, intimating that the Irish might expect ultimate dealing with the problem of natural devolution of authority to that portion of the kingdom, but putting in the foreground the fiscal question, abolition of the importation of Chinese coolies in South Africa, restoration of the civil power to unquestioned supremacy in India, ratification of all international policies which make for peace and good will, and maintenance of imperial development through the largest measure of liberty for the colonies. Nothing was said, so far as the cable reports the Prime Minister, of the party's attitude toward the vexed problem of popular education and the measure of religious instruction which the schools shall furnish at the rate payers' cost, and nothing was said of the pressing problems of restoring the land to the people or of the congestion and poverty of the masses in the cities. But possibly these were not deemed important enough to notice by the news-distributing agency. The text of the Prime Minister's speech will be awaited with interest. Certainly the party must intend to face these domestic problems soon after it receives the mandate of the people; but it may think it politic now, while holding office by request of the king, to avoid intrusion

of issues which might lose it strength at the polls.

THE DECISION relative to labor in the South African diamond producing territory hits hard the financial inter-

The Effect on South Africa and India

ests involved; but it pleases the moralists of Britain, who never have felt comfortable under the charges that slavery had virtually been set up in a British colony at the behest of the extremely wealthy interests which control the most profitable of South African industries.—Mr. Morley's appointment to be Secretary of State for India made it almost certain that Lord Kitchener would be taught in due time that the success he had in driving Lord Curzon from office would be short lived, and that the viceroy must again assume that domination in Indian affairs, even in the military realm, which precedent based on long experience had made a fundamental of governmental policy until Mr. Balfour sided with Lord Kitchener as against Lord Curzon.

MOSCOW has been the scene of the first revolt on a large scale of the party which rejects all of the Czar's concessions, and demands a constituent assembly to settle upon a form of government. From the 23d up to the date of our going to press, open battle between the loyal troops and the revolutionists had been waged in the streets, with terrible mortality among the mobs and awful cruelty and brutality by the Cossacks, not to mention the terrific powers of destruction of the machine guns. Unless the army, to a greater degree than has yet been shown, deserts the Czar, the outlook for the revolutionaries is desperate.—In the Baltic provinces, among the interesting Protestant peoples—the Letts and the Cours—there found, the imperial authority seems to have been more successfully challenged and the situation to be less dramatic and horrible, although the revolting peasantry have dealt with the landed proprietors and their property after the manner of the French country folk in the great Revolution. But there has been no such clash on a large scale there as in Moscow, and the uprising has its origin more in long-continued oppression of the peasantry by an alien land-holding class than in any preaching of socialism to which the revolt in the larger towns is due.

Professor Ostwald, now lecturing at Harvard, a native of Riga and one of the ablest of Germany's scientific investigators, in a notable interview on the Russian situation in the *Boston Transcript* of the 23d, describes the causes of the Baltic provinces' revolt, and foresees a possible subdivision of Russia into many smaller national entities as the result of the tremendous ferment and struggle now begun. Stranger things have happened.

UPRISING OF NATIVES against foreigners in Shanghai making necessary rather resolute action by foreign residents, and preparations for aid by fleets of the Powers in the vicinity, indicate how wide and deep is the movement in China, to which we referred at some

length last week, and which is confirmed by every traveler or official recently returned from Asia. The root of the trouble in Shanghai was a clash due to foreign judicial authority over Chinese alleged to be lawbreakers, and it is prophetic of a steady insistence from this time on by the Chinese—just as in the case of the Japanese when that kingdom was despised by Occidentals—for abolition of Occidental judicial authority and recognition of Chinese sovereignty in that respect as in others.—Negotiations between China and Japan supplementary to the Portsmouth Conference and settling problems raised by the defeat of Russia came to an end last week with signing of a treaty, in which Japan reaps full harvest for her prowess and forethought in coming to the defense of Oriental interests, and is granted control of the Lio-tang peninsula and territory and railways in Southern Manchuria for a definite time. But in shaping conditions in Northern Manchuria Japan has left leeway for future developments, insisting, however, that open trade for all the Powers shall be preserved, and pledging that Chinese authority shall be actual as well as nominal. Marquis Ito's acceptance of the post of resident governor-general of Korea indicates Japan's estimate of the task she has assumed there.

Facing the Dawn

(Prayer Meeting Topic*)

Our religion is the religion of the forward look. This is only our dawn of opportunity. Unlike the old world, which turned back to the past to dream of its age of gold, our Golden Age is yet to come. The tide of the life of Christ's Church, the tide of our individual life, is rising, but it is yet far from the flood. Because we believe, we love and because we love, we hope. He is a poor disciple of our far-seeing and far-planning Lord, who dreams that the past holds most or that the present is the crowning time of joy.

Now at the turn of the year we are like men who climb that we may see the dawn. Ever the Church of Christ faces the East and turns its back upon the shadows of the night. "Now are we the sons of God." That is great joy, but it is also a great hope. For such imperfect sonship and such broken knowledge of our Father and our home as we possess cannot be the goal and completion of our life with God. Christ had more than this—far more—and we know that when He shall appear we shall be like Him, for we shall see Him as He is.

Why, then, should we waste our watch-time at the closing of the year in sad remembrance of failure and of loss? These cannot be denied. We cannot put away either sorrow or regret. But we can transmute them by the light of God's presence and the touch of our immortal faith and hope. If we have no other gospel than a gospel of the "nevertheless," yet that will lead us far—as it led Paul when he wrote to the Romans, "Nay, in all these things we are more than conquerors through him that loved

us." Take your sorrows and regrets, your failures and your losses up with you to meet the dawn and let the light of Christ illumine and transmute them as the sunrise makes the shadows flee away.

The reign of Christ is the assured expectation of every one who is ruled by the Spirit of Christ. We see the changes of the world move toward it, slowly, haltingly, reluctantly, as it appears, and yet they move. In our own hearts his triumph is the great, unchanging hope. When we turn away from him the darkness drowns our sight, as when we look forth from our window on a stormy midnight. But when we look to him we are facing the dawn. It is breaking already in willing, loving hearts. It is to break more fully and more joyfully as we go on. "But forget not this one thing," as the new year opens and the full dawn delays, "that one day is with the Lord as a thousand years. . . . But the day of the Lord will come. . . . Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight."

In Brief

There are in the United States 18,589,991 persons seeking more knowledge in schools of one sort or another. That is the best kind of a standing army.

The tide of gift-giving is not wholly eastward as between Europeans and Americans. The parcels post brought packages estimated as worth \$4,000,000 from Europe to New York's revenue officials last week, most of which were Christmas gifts.

We are woefully ignorant and sadly contemptuous—most of us—of Latin American life, but the fact that recent collections in the churches of Buenos Ayres brought in on a single day \$140,000 for the benefit of the poor children of the city, may make us pause and think.

A clergyman on Long Island recently turned to village lamp-lighting to supplement his salary, and a clergyman in Columbus, O., has decided to act as clerk in a store during the week because of inadequate support by his church. This turning to business either as a means of entire or partial support by men in the ministry is an occasional event now; but it is symptomatic, and the laity of the church should ponder over it.

The Advanced Course on the life of Jesus by Pres. George B. Stewart is a long way in advance of the Advanced Course on that topic, the outline of which is just issued by the International Sunday School Lesson Committee, that is, if we may judge by an examination of the first four lessons by President Stewart in the January *Pilgrim Teacher*. They are sure to interest any company of young persons and adults led by a competent teacher.

Ministers of the gospel need not be disturbed over the discussion on rate legislation of railways lest they should be deprived of half rates. They are protected by a special clause of the Inter-State Commerce act providing that nothing in that act shall prohibit "giving reduced rates to ministers of religion." They are classed with destitute and homeless persons in the care of charitable societies and indigent persons transported at the expense of municipal governments.

With this number we begin again, in response to the wide demand among our readers which we noted last week, the column of comments on the daily Bible Readings recently

*Topic for Dec. 31—Jan. 6, 1906. Facing the Dawn. Rom. 8: 12-39; 2 Peter 3: 8-18. The dawn of opportunity. Looking forward to the Golden Age. Failures swallowed up in victory. The assured reign of Christ.

intermitted, after several years' continuance. So many of our correspondents use the column for their daily worship that we venture to suggest that the prayer which regularly follows the Sunday comment would serve helpfully, if followed by the Lord's Prayer, as a prayer for the week in cases where written prayers are preferred.

To all his other gifts, native and acquired, Mr. Twichell adds that of being a prince of story-tellers, and his philosophy of life is sufficiently broad to enjoy a good joke on himself. He is telling these days with much relish of a recent incident. He met a man of another church which not long ago called an exceptionally young man to its pastorate, and asked how the new comer was getting along. "Splendidly," was the enthusiastic but hardly reasoned-out reply. "I tell you, he is going to make his mark. He isn't going to stay around Hartford forty years or more."

"No bank whose officers are using its money to any considerable amount is ever free from danger." So says Comptroller of the Treasury W. P. Ridgely, in accounting for the failure of the three Chicago institutions controlled by John R. Walsh. Yet this is what the officers of the great New York insurance companies have been doing for years, speculating with the money of the companies, pocketing profits and charging losses against the companies; and officials appointed by the state to examine their financial condition have regularly reported them sound and safe.

President Eliot in his address on Great Riches, delivered frequently of late, says that autocracy in business "has been justified by its results." We doubt it. There is elsewhere the fundamental law should be that of democracy. Certainly the oligarchy which has handled the insurance business in New York has not revealed any conspicuous success in business, whether judged by ethics, or the profit of policy holders. Autocracy and aristocracy lie back of rebates and special rates. Democracy calls for a "square deal" and equal privileges and rates to all shippers. Monopoly is autocratic. Fair trade is democratic.

Prof. M. H. Robinson of the University of Chicago, reviewing in the *Yale Review* a recent work on trusts, in which the evils of over-capitalization are set forth as if they were the source of all our troubles, adds: "Over-capitalization is an incident, not a cause. The real evil lies deeper. It consists in a condition of business morals and law that permits the sacrifice of the permanent interests of the company to a group of inside speculators, whereby property is transferred from the company to a favored clique through deceit, and, therefore, without adequate compensation." As, for instance, in the recent C. H. & D. Railroad deal.

Mrs. Merrill E. Gates, who has just died in Washington, was an occasional and valued contributor to this paper, as well as to other periodicals. Had she written nothing but the little poem which hangs in so many chambers of the land, and beginning:

Sleep soft within this quiet room,
O thou, who e'er thou art.

she would be entitled to grateful remembrance, but her other contributions to the prose and poetry of the day were considerable. Her charming personality and ample culture made hers a potent influence in the college communities at New Brunswick, N. J., and Amherst, Mass., when her husband was president.

The spirit of good will toward men seems to have abounded this holiday season, and only he who sees the heart and knows the deeds of all can comprehend what has been done this past fortnight for multitudes of the unblest. A case in point is the spontaneous and liberal action of the Advertising Men's Club of Boston. This December meeting re-

solved itself into a merry Christmas party and it was suggested by the president that it might make their Christmas happier to remember the unfortunates, and that a collection be taken at once, to be dropped into the Salvation Army's lassies' boxes. The suggestion met with a hearty response and a considerable sum went toward the providing of Christmas dinners for the poor.

The art of advertising applied to ecclesiastical affairs was sure to produce some curiosities. We cite the following, appearing in a Minnesota local paper, as a specimen of what can be done when a pastor sets out to display his goods in bargain counter style:

Eternal Life Insurance Co.
Home Office—Heavenly City—New Jerusalem.

President—The Lord Jesus.
Capital—God's Everlasting Love.

I am one of the many representatives of this great company in this community, and will be glad to have you call on me at the Church of Christ on the Lord's Day at 11 A. M. and 7.30 P. M., or at my home any time through the week.

The firm assures you peace and joy here, and in the next world.

Commercialism in the South displays itself not in great monopolies controlling staple products nor in such "high finance" as New York is now displaying to the world, but in the exploitation of child labor, the "white slavery" which has followed the slavery of the Negro. Having plunged into cotton manufacturing and having found it very profitable, and needing labor, the Southern manufacturers and their allies now have 60,000 children in their mills who are less than sixteen years old, toiling twelve hours a day or night; and when the foes of this form of degradation go to the legislatures for relief they are met with the opposition of corporate wealth. The South is in for just such a campaign as had to be fought formerly in Old and New England to save childhood and put humanity above property.

In preparation for his Philadelphia campaign, which begins Feb. 4, Dr. Torrey last week visited the city and dined with sixty ministers and laymen. Rev. Floyd W. Tomkins and Messrs. John H. Converse and John Wanamaker are among the leading supporters of the mission. A tabernacle to cost \$25,000 and to seat 7,500 people will be erected. The *Philadelphia Record* reports him as saying:

I believe in the deity of Jesus Christ, in the actual, historical resurrection of Christ from the dead, in the personality of the Holy Spirit and his endowment for service, and in the absolute power of prayer to do things that would not otherwise be done. Ministers in other cities often refuse to indorse us, but from what I know of Philadelphia I expect a bigger backing from the ministry than from any other place where we have ever been. I believe the clergy of this city are the most orthodox of any city in America.

A volume entitled *Facts and Fancies* has been published in New York, containing the biographies of 105 persons, each of whom, with two exceptions, according to the *New York Evening Post*, paid not less than \$1,500 for the privilege of having his career flatteringly described in company with other wealthy or otherwise notable persons. The exceptions were President Roosevelt and ex-President Cleveland. The business of which this volume is so conspicuous an illustration has flourished for several years. We know of a collection now in preparation of local biographies of a score or more of men of a New England town who were selected as its leading representatives according to the amount they were willing to pay for being included in the list. Whole series of biographies, state and national, have been issued, for which payment was asked of each subject according to space occupied by sketch and photograph. The measure of vanity is the measure of no-

toriety in many cases, and many are ready to pay for being admired.

Points Worth Noting in Church News

Conditions of success in revival work (*Current Evangelism*, page 990).

The leaven of federation working rapidly in Southeastern Vermont (page 997).

Persons of prominence, both black and white, join in dedicating (*Dedication in Chattanooga*, page 994).

Permanent church organizations resulting from the quiet work of Vermont's state evangelist (*New Churches*, page 991).

A Sunday school celebration which interprets and exalts the spirit of Christmas and requires slight expenditure of money (*A White Feast*, page 968).

Personalia

Principal Fairbairn of Mansfield begins his lectures on The Religion of Jesus Christ, at Union Seminary, New York City, Jan. 3.

"Victors, tie your helmet strings tighter," was the laconic message of Admiral Togo to his fleet's fighters last week, as he took farewell of them for the position of president of the General Staff of the Navy.

The Nobel peace prize of \$40,000 goes to Baroness Bertha von Suttner, the well-known Austrian writer of fiction whose book *Lay Down Your Arms* has had wide circulation. The literary Nobel prize goes to Sienkiewicz, the Polish novelist.

J. A. Dowie, alias "Elijah II," passed through Boston last week, en route to Jamaica. Paralysis has wrecked his body and impaired his mind, and his days of infallibility and autocracy are over. A trust of three men now control the large properties Mr. Dowie has built up in this country and Mexico.

Unfortunately, dissensions among officials in the Boston Museum of Fine Arts have led to the resignation of Edward Robinson, for twenty years director of this institution, who has given it fame at home and abroad. He goes to the Metropolitan Museum of Fine Arts in New York as assistant director at a salary of \$8,000 a year.

The Dante Alighieri Society, an Italian organization to encourage the study of Italian literature and language, has awarded a gold medal to Pres. S. H. Lee of the American International College, Springfield, Mass. Mr. Lee is the first American to receive this honor, and it was given in recognition of the services of this college to Italians in this country.

The last words of dying men are always interesting and sometimes significant. The late Edward Atkinson, prostrated on the way to business, said while dying in an office to which he was first taken, "I am afraid I have been a little harsh on my employees at times, but they have always been good to me;" and again: "This is the end. I wonder what there is for me in the other world. I shall have to work, because we must all work."

In the death of Mrs. Helen G. Coburn the denomination loses a wise and generous benefactor, whose gifts were made with gracious sympathy and in a deep sense of responsibility. She was long identified with Park Street Church, Boston, and later with the Old South; she was a director of the Woman's Board. A daughter of the late John Smith of Andover, like him she always was deeply interested in the Free Church and the educational institutions there. Her many friends will hold in remembrance a woman of rare simplicity and strength whose quiet life was one of constant thoughtfulness, of devoted affection and of deep religious feeling.

Joseph H. Twichell—Man and Minister

A Forty Years' Pastorate Local and General

BY REV. JOHN CALVIN GODDARD, SALISBURY, CT.

God made him a man before Union and Andover made him a minister, and he has never forgotten it; a manly man, called affectionately by his first syllable throughout Connecticut, but the writer never heard any one call him "Joe" to his face. At President Hadley's installation, with its many dignitaries, one asked of a professorial table, "Who was the most distinguished person present?" and the ladies responded as one man, "Mr. Twichell!" Yet withal a man of flagrant modesty, refusing to wear "the semi-lunar fardels," D. D., unwilling to let any body nearer than sixty-three miles describe him, and insisting to him, "draw it mild, an you love me." One may attempt bricks without straw, paint the wild boar without pigments, try to reach heaven without religion, but no man can use up a thousand words about Mr. Twichell without adjectives.

As illustrating his dual nature, I have heard his deacon, descending on his dignity, tell of his putting a dog out of prayer meeting with such a grand air as to make neither the unskillful laugh nor the judicious grieve; yet I have known a schoolboy side up to him and begin conversation on equal terms, "Say, Mr. Twichell, if it hadn't been for Lafayette, don't you think they'd have licked us?" For all the boys in Hartford know him, and he them, as far back as their first parents and their first names, ever since he adopted Richter's motto, "I love God and little children." No wonder his church made him superintendent as well as pastor, and no wonder their young people have been to them a triple crown of pride, strength and joy.

Other boys have loved him, those in blue, with whom he marched and suffered three long years. Major Owen recently described with great power the three most impressive services of his life: first, the high mass in St. Peter's, culminating in the papal benediction; second, Gounod's leading his St. Cecilia Mass, on St. Cecilia's Day, in St. Cecilia's Church; and third, and noblest of all, a funeral brigade service in the field, conducted by the young chaplain of the Seventy-first New York over a favorite colonel, from the text, "Greater love hath no man than this, that a man lay down his life for his friends." The war gave a depth to his national feelings second only to his love for the kingdom of Christ, so that one hearing him speak on Memorial Day might be moved to say, The cross and the banner have met together; Gospel and Union have kissed each other.

Other boys in blue have loved him, hailing from New Haven. He pulled port waist oar in the first crew to meet Harvard; lost one day and won the next, the same being a parable whose moral is, "Look out for him on his second wind!" At Yale he has had an influence second to none, the most acceptable of university preachers, the senior member of the corporation, the most sought after speaker at all Eli banquets.

A rare charm lies in his speaking, for humor is his native heath and repartee his mother tongue. Every story gains a

fresh flash from his telling, like smoking flax plunged in oxygen, and every statement a new force from that well-known gesture of his head, more impelling than the nod of Jove. Yet with sturdy good sense he has never allowed his facility "to think on his feet" to take the place of thinking on his study chair. Few ministers have given more servile labor to the pen, which is why he is sought after by college chapels and American Boards. He has something to say, born of books and study, of contact with nature and humanity, and withal, like the world itself, well brooded before birth.

He had just been licensed, he had just been wed, when he was called to a church that had just been fledged, all parties starting the novitiate on equal terms. Hartford has been called a minister's paradise, and this union of "first and only" on both sides for forty years has emphasized the reputation. They have loved him as a church loves but once, and he has returned the feeling the full hundred per cent. The phenomenal growth of this strong church, with its stately and beautiful edifice, has been ascribed to the "drift out to the Hill." Others explain the drift itself as due to a desire of hundreds "to get next to Twichell," the man of whom the *Courant* said, "His feet touch the ground; he walks on the same earth with the rest of us, though on a path that leads upward."

But, given a minister who is friend and fellow-citizen of everybody, in touch with politicians and policemen (not always properly yoked in this age), at home with school children and college presidents, friend equally with Horace Bushnell and Mark Twain, consulted by governors and crew captains, hounded impartially by magazine editors and men out of a job, wanted at the two and thirty points of compass every day, able to write a work on John Winthrop and to land a trout with the same hand; make him, according to the bishop's law, "the husband of one wife"—and such a wife!; make "his quiver full of them" (*erratum*; for "them" read nine); make him as willing to work as a stage horse—and, why should not the Asylum Hill Church grow under his ministry?

But no, the real reason has not yet been touched. Mr. Twichell is a man among men; he is also a man of God. He knows singularly well the Word of God. The writer once heard him in a funeral prayer give nearly the whole of the first chapter of 1 Peter in a most beautiful and impressive manner. As for his message, one may let him speak for himself, and safely close this sketch with a characteristic extract from his fortieth anniversary sermon:

"I have more and more come to be assured that our Lord Jesus Christ is the true Seer and Prophet of life, and his gospel of the soul's peace with God the grand solution of its problem."

The man who insists upon seeing with perfect clearness before he decides, never decides. Accept life and you must accept regret. —Amiel.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN BANKIN

Dec. 31, Sunday. *The Living Christ.* Luke 24: 36-53.

The Christ who lived in time lives in eternity. Part of his message to us is that we are children of the larger life he leads. For us on earth this new day is a day of the heavenly life, because we live in him. So we come to a right estimate of the importance of our common work, our present relations of affection. Our discipleship is a personal relation. There is little help in creed or congregation, unless they assist us to personal acquaintance with the Living Christ.

Lord, Thou hast been our dwelling place in all generations. The ended year has been full of Thy presence and Thy goodness, and our hopes for the coming days rest upon Thee. Come, according to the Word, and manifest Thyself to us. Make Thine abode with us that we may be in love and service true brothers and sisters of our Lord and Saviour, Jesus Christ.

Jan. 1. *The Chief Corner Stone.*—Eph. 2: 1-22.

In this figure both responsibility and ceremony are united. The corner stone is that upon which the building rests. Its removal means collapse. And, since its dignity is great, it is laid with honor. Without Christ there is no Christianity. And when he came what wonder that he came with wondrous power and grace. Note the association of prophets and apostles in the foundation. So Christ desires to associate you also with his work of building. That is your honor and opportunity in this dawning year.

Jan. 2. *A Living Hope.*—1 Peter 1: 1-12.

The forward look becomes the child of God, the disciple of the enduring Christ. This living hope comes from the tomb with the risen Lord. "But now is Christ risen from the dead and become the first fruits of them that are asleep." If we begin the year blessing God and greatly rejoicing we shall spend it without fear or shame.

Jan. 3. *The Holy Life.*—1 Peter 1: 13-25.

Note the two phrases, "Girding up the loins of your mind," and "children of obedience." The life of holiness is not a life of ease, it is a trial and a training of the will. And the heredity of evil of which we complain is to be overcome by an acquired habit of doing the will of our Heavenly Father. When shall we begin that effort and obedience if we decline them now?

Jan. 4. *A Royal Priesthood.*—1 Peter 2: 1-25.

There are two priesthoods in the Church, and only two—the priesthood of Christ himself and the royal priesthood of all believers. Each for himself we must draw near to God and offer the thank offerings of consecration and obedience. Note that we are God's possession that we may show forth God's character.

Jan. 5. *Human Relations.*—1 Peter 3: 1-22.

The preoccupation of the Christian is the life with Christ. But that life finds natural and inevitable expression through the relations in which God himself has placed us. Christianity would be monstrous if it made worse sons, brothers, husbands, neighbors, friends. These human relations are the appointed outlets of the secret life with God.

Jan. 6. *The Mind of Christ.*—1 Peter 4: 1-19.

The sufferings of our Lord were voluntary. He chose them because he preferred to do the will of God. When that preference is ours we shall be reconciled to the hardships of our discipleship. To serve half-heartedly is to serve in bondage. To glory in Christ and his service is to be made free.

The Negro in the New Southwest

By Booker T. Washington, Tuskegee, Ala.

At the present time I am inclined to believe there is no other place in this country where one can study the race problem to a greater advantage than in the Indian and Oklahoma Territories. I visited this region recently, upon the invitation of Hon. J. E. Bush and the members of the Negro Business League, at Little Rock, Ark., and spent about ten days in different parts of Arkansas and of the territories seeing and talking to the people of both races.

Although I had known something of this Western country before, I was not prepared for the manifestations of energy, forethought and substantial achievement which I encountered there, particularly in Oklahoma Territory. Standing in the midst of the magnificent brick and stone buildings of Oklahoma City, it was hard to comprehend that sixteen years before this busy market-place had been a vacant prairie.

Into this new country the colored people from the South have come in considerable numbers. While I was pleased to learn that an unusually large number of these black immigrants had become owners of land in the city and in the country, I was not surprised to see that in the cities at least, except in Muskogee, I. T., they did not seem to have prospered in the same degree as have their white neighbors. Considering the conditions out of which most of them came and the habits and traditions they brought with them, nothing else could have been expected of them.

It became clear to me, in looking over this territory and its people, that it was less what they found here than it was what they brought with them that accounted for the rapid improvement the people have made. It is, in other words, not so much the soil as the ideas and ambitions that these people brought to the soil that accounts for their success.

A story which I heard on the train while passing through Oklahoma will illustrate what I mean. During the "boom" in Oklahoma a man came into the hotel, flinging himself into a chair and wiping his brow, exclaiming, "Well, I got 'em!" "Got what?" asked his neighbor. "Why, those lots out there," naming the street. "Why," said his neighbor, "that is 'way out on the prairie." "I know it," was the reply, "but in three or four years that land will be covered with brick blocks." "Well," concluded his friend in telling the story afterward, "I could not see it then, but they are there today."

This will illustrate what I mean when I say the people who came out there to settle have found pretty much what they brought with them. The Northern white man saw here, on this vacant soil, brick buildings, railways, the telegraph and all the machinery of the civilization he had left behind him. The black man brought no such vision in most cases with him. He had no training in business, no capital and no confidence in his ability to form corporations or share in those enterprises by which cities are built up

and communities enriched. Often the colored immigrant came to this part of the country merely because he was discontented where he was; perhaps the notion that he could vote or would in some way have more freedom or respect here than he had at home was the inducement that brought him.

Whatever other special difficulties the Negro immigrant may have encountered, it is the white man's possession of a clear and definite purpose, and the Negro's lack of it, which has been his greatest handicap. In one direction, however, the Negro in Oklahoma seems to have shown superiority; that has been in the raising of cotton. The white man who came into the territory saw the fields here sown with wheat and corn, such as he had been accustomed to raise in the North. The Negro saw only cotton. Thus it has come about that the raising of cotton in this territory is, I am informed, almost wholly in the hands of Negroes. At the World's Fair at Paris in 1900, it was a Negro Oklahoman who took the prize for the best cotton.

Nothing illustrates better, perhaps, than the facts I have just stated, the nature of the problem of Negro education. The Negro, in order to make rapid or real progress, must get this vision and insight that the white man has. He cannot get it from books alone. He must get it by doing things that the white man has done. He must begin in the soil and in the industries and learn, by doing, until all the details and all the machinery of modern civilization are familiar to him. While he is getting this training he will necessarily acquire habits of thrift, foresight, temperance and all the other elements of that moral training that goes with and is a necessary part of these things and this civilization.

In certain parts of the Indian Territory where they have been longer settled and have had special opportunities, I found the Negro people had made considerable progress in the line I have indicated. There are a number of Negro towns in Indian Territory where colored men have had an opportunity to experiment and learn something about business administration and self-government in a way they do not have where these affairs are in control of the white race. Particularly in the Creek nation, where the Negroes who came out to this territory in 1888, as the slaves of the Indians, are largely in control, has the colored population prospered. There are two Negro banks, a fire insurance company and a considerable number of stores in Muskogee, the principal town of that nation.

The most interesting and significant thing I had an opportunity to observe on my visit to the Indian Territory was the way in which the different characters of the two races, the Indian and the Negro, have manifested themselves. I had for a time, while a teacher at Hampton, charge of the Indian students, and had learned to have a high degree of respect for their character and abilities. I was naturally anxious to learn, during my

stay here, as much as I could in regard to them. It struck me, therefore, as at once sad and ominous, upon entering Indian Territory, that there were no Indians anywhere visible. I was told that they had gone back from the railways. When I reached the towns I was told again that the Indians had gone back from the town. They had retired to the hills. One old colored man told me very solemnly that he had observed that the Indian objected to whitewashed fences. As soon as civilization got far enough along that the people began to whitewash their fences, the Indian "went back."

The Negro, however, was everywhere in evidence. He was working on the streets and in the mines, side by side with Polish and Italian laborers. I noticed that white women had taken the places of the Negro in the hotels and occasionally in the barber shop. But on the other hand I found a considerable number of colored men in business of some kind or other, and many of them doing quite as well as the white man beside them. On the whole, I came away from this new Southwestern country with the feeling that the Negro people in this region were making real and rapid progress and doing as well as any one could possibly expect of them.

Williston's New Equipment

Proud of its past, alive to present responsibilities and mindful of future possibilities, this Portland (Me.) church has entered on a new stage in its career. Last June a parish house was dedicated, and now the church edifice has been remodeled and beautified. Owing to the rapid growth in recent years, more room had become imperatively necessary. The vestry, dear to every Endeavorer as the birthplace of the Y. P. S. C. E., was no longer adequate to the large and interesting prayer meetings which Dr. Baker by some marvelous power is able to maintain. The social life had outgrown the accommodations of the ladies' parlor, and the Sunday school was hampered by lack of suitable equipment. The need was obvious, and when the pastor urged the erection of a parish house, the suggestion met with a generous response that surprised even himself. All classes in the church responded with enthusiastic loyalty, so that the \$30,000 needed to erect the desired building was easily forthcoming. The result is a parish house of which every one is justly proud, even to the children.

On the first floor are beautifully furnished parlors, primary Sunday school room, with modern equipment and abundantly lighted, and kitchen, roomy and convenient. On the second floor is the chapel, where coziness and reverential dignity happily blend, and adjoining it, separated by sliding doors, is the main Sunday school room. Around three sides are classrooms, which can be thrown into one large room when desired. Elegance that is not luxury, cheeriness and perfection of equipment are the features which most impress the visitor.

From the parish house a passageway leads directly into the church auditorium. Here, too, extensive changes have been made. The space formerly used for parlor and vestry has been added to the auditorium. New windows have been put in, several which are memorials being of exquisite beauty. A new pulpit set accords perfectly with the fresh decorations. The organ has been overhauled, refurnished and supplied with a water motor; electric lights have been put in, and a ventilating plant has been installed by which cold air in summer and warmed in winter is forced into the building, keeping the atmosphere always pure. A large vestibule has been added in front.

The total cost of the alterations to the church building has been \$20,000, making the total expended on church and parish house \$50,000.

C. M. G.

Life's Nobler Penalties

A Sermon for the Changing Year

By REV. GEORGE H. MORRISON, GLASGOW, SCOTLAND

[The writer of this sermon, Mr. Morrison, is one of the younger Scotch ministers who are achieving pulpit distinction and who bid fair to continue and extend the reputation of Scotland as a nursery of great preachers. Mr. Morrison has published several volumes of sermons—Flood-tide, Sunrise and The Unlighted Lustre—the last his book of the present season. He is singularly felicitous in his choice of titles. The sermon which follows is from a little book called by the same name as the sermon, recently issued by the American Tract Society, which gives us permission to republish it. We are sure that it will be helpful to all who read it now as one year is gliding into another.—EDITORS.]

"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos 3: 2.

It might seem at first as if the writer had gone astray, in the words with which he brings this verse to a close. This is hardly the conclusion we were waiting for, after the great message of its opening. You only have I known, says God, of all the families of the earth, and therefore I will guard you?—therefore I will defend you?—therefore I will drive out all your enemies before you? You only have I known of all the families of the earth, and therefore I will punish you. Now that is a very remarkable conclusion; it is so different from what we had anticipated; but the more we let ourselves dwell upon the matter, the better we see that Amos was not astray. At the back of every privilege there lie strange penalties; for every advance we make, all favor we enjoy, there is a certain price to pay in this mysterious world; it seems to be a law in this dark universe that with everything we gain we should lose something. I wish, then, to present one or two facts to you, and ask you to view them in the light of noble penalties. And I trust it may help some to be more cheerfully courageous, which after all is one of life's greatest victories.

DIVINE DISCONTENT

First, then, I think of that restless discontent which haunts, and has ever haunted, human life: that dull desire, which may rise to a wild passion, to escape from the bondage and limit of ourselves. It is no chance that in the story of Eden the great temptation should have been to become as God. It is no accident that in the poems of Homer, which speak to us in the voices of the radiant dawn, we should see man forgetting himself in hard fought battle, or voyaging heroically into untraveled seas. It is the valiant effort of the childhood of the race to appease the restlessness which is its birthmark. There is not a generation in all history but has its protest against human limitations. It is the secret of the fierce asceticism of the hermit: it is the source of the deep drinking of the sensualist. It inspires the visions and raptures of the mystic; it has led men to defend the crime of suicide. In a thousand heroisms, philosophies, crimes, sins, tragedies, we may trace the restlessness that haunts humanity.

Now my point is that that is a noble penalty. It is not the curse of Cain; it is the gift of God. It is the inevitable price we have to pay for having been made a little lower than the angels. The dumb beasts in the pasture never feel it. They are content to browse and drowse and fatten. And had we been formed and fashioned just as they are, a life like theirs might have sufficed us too. But somehow, the finger of God has touched humanity, the breath of the Divine has entered man, he has been awakened to kinship with eternal things, he

has seen the light that never was on land or sea; and the price he pays for that is a divine unrest which may be transmuted into a thousand energies, but will never be satisfied till man awakes, and sees the King in his beauty in the morning.

PERSISTENT TEMPTATION

Closely allied with this there is another fact, and I have often been helped by viewing it in this light—I mean the great fact of temptation. I call it a great fact, it is a universal fact; it is the one experience no man ever escapes. We may escape bereavement, violent pain, bodily accident, but no man ever yet escaped temptation. How subtle it is, how patient, how obsequious! How it bides its time to suit our mood and temper! We thought we had said farewell to it at five-and-twenty, but at forty, with a changed face, it is still whispering. It reaches us in the dearest relationships of home; it follows us through the crowded streets into the office; it goes with us into the silence and glory of God's world, and where the peace of heaven seems to be brooding, it is there: until at last, deeper than all divisions, we come to apprehend our shadowed brotherhood, for we are all tempted men and women.

What, then, is the meaning of that fact? Are we merely the sport of powers that seek to ruin us? If that were so, I should cease to believe in the omnipotence and care of God Almighty. But I think of temptation as a noble penalty; as the price I am bound to pay for my free will; as the inevitable struggle of a being who is great, just because he has been gifted with the power to choose; and though the struggle be not less keen when I think that, and though never a week may pass without some failure, still to be tempted now is not to be degraded; it is part of the cross which is my crown. Never say when you are tempted, "This is degradation." Say that when you fall, not when you are tempted. Never say when you are tempted, "This is bestial"; I do not think that the beasts are ever tempted. Say rather, "God help me, this is my opportunity; I suffer this strain just because I am free." So slowly, with every sin forgiven in the blood, and every effort seconded by heaven, may a man draw nearer to true strength of character.

ACCUMULATING CARES

Once more there are the cares and difficulties of advancing life. I ask you to view these in this aspect for a moment. Now I would not deny that the sorrows of childhood are real: they are not less real because we live to smile at them. It may be there are some of my readers who suffered more acutely and intensely in their schooldays than they have ever suffered since. Still, spite of all its miseries, youth had a freedom, and a certain irresponsibility about the heart of it, to which the man of forty or fifty may look back wistfully, for they have passed out of his life forever. Here is a young student, fresh, ardent and impetuous. God grant him a noble and prosperous career! Here is a maiden "standing with reluctant feet, where the brook and river meet": God give her the fulfillment of her dreams in his good time! But with every fulfillment life becomes more complex, its duties more intricate, its trials more manifold, until at last there may arise a vain desire for the happy freedom of a day long gone.

The burden of the days is after all a very noble penalty. It is what God exacts of us if we are ever to know what love is, if we are ever to play our part among our fellows. It is the price we pay for launching out on to the

deeps, instead of trembling like a coward on the shore. For with everything we gain, something we lose: that is God's way of it, and we are his children. We cannot have and spend, says the old proverb, and for once a proverb is divinely true. So when the freshness and innocence of childhood go; when life becomes grayer, sterner, more severe; when love has had its tragic hours of suffering; when the great moments of sacrifice have come; the man who is wise will never give way to murmuring: he is paying his way into life's richest territory. He will bow the head, go to his task again, and say, "Shall not the Judge of all the earth do right?"

PERPLEXITY IN MATTERS OF FAITH

Again, and noticeable in these present times, there is a certain bewilderment in matters of the faith. There is a strange unsettlement in spiritual spheres that makes simple faith almost a heroism. There are ages which are called ages of faith; there have been times when it was comparatively easy to believe; there was little in all the science that a man could learn that contradicted even the letter of the Scripture. So the wisest minds, and the most inquiring intellects, being fashioned to find their only rest in God (as we all are), bowed down, in a simplicity of child-like faith, before the oracles of Holy Writ. How different is the atmosphere today! What unsettlement there is, what pain, what difficulty! What discordant voices are sounding in our ears now, till a young heart can hardly tell what is the truth. And so a vast multitude become indifferent, for indifference is always the refuge of the coward. An age of doubt, then, and of strange bewilderment; of groping in the dark if haply we may find him; until, when the pressure is severe, we are half tempted to wish for the older days of a quiet faith again.

But the past is gone; no prayers will bring it back to us. It is irrevocable, and God means it so. No man having put his hand to the plow and looking back, is fit, says Jesus, for the kingdom of God. As soon years back from the nobler toils of manhood, to the innocence unsullied of the child. We must go forward, we must accept the facts; we must say this unsettlement is but a noble penalty; it is the loss that was inevitable in our gains. If it were error that were causing all this trouble, I should say God help us, we are sadly astray. But it is not error, it is the truth of fact, wrested, with infinite toil, from twenty fields. And if we cannot translate it at once into evangelical speech, and if we cannot adjust it yet with God's unchanging word, that is our noble and temporary penalty.

An age of faith will certainly come again, and the faith will be wider, and richer, and far more impregnable than any that the world has ever known, for it will have room within its arms for every truth that patience or genius can gather from the world. Meantime the dust of the battle is around us; men are unsettled, bewildered for a little. Courage, brave heart, it is a noble penalty, and in the center of all is an unvanquished Christ.

LIFE'S NOBLE PATHOS

Then the last fact that I would touch upon is the noble sadness of the spiritual life. In all true lives that are moved by the spirit of Christ there is a shadow which there is no mistaking. I do not mean that religion is a gloomy thing. I have no sympathy whatever with a long-faced melancholy. I do not think that a dull and austere piety is true to the lineaments of our Redeemer. But somehow, into the music of Christendom, there has

come a minor note that the world was once a stranger to; life is more grave, more serious, more awful, than the laughter-loving ancient ever dreamed of; and the light-hearted gayety of pagan faith—one of the first features in it to arrest us—has vanished from the religious life forever.

Is that a blot, then, upon Christ's escutcheon? It is one of the noblest penalties of all. It is the price we pay for that divine enlargement which Christ has brought into the heart of life. We know what sin is now as the old world never knew it; we have thoughts of God which are infinitely lofty; we have heard the cry of the suffering and the poor; we have

received the outlook of an eternal destiny; and if all this should have touched the life of Christendom, not with joylessness, but with a certain noble sadness, it is but a small penalty to pay for such a gain.

Will you remember, then, the losses of all gains? It will prevent so much regretting and repining. Accept your privileges; cling to the very highest; and when the penalty follows say, "God wills it so." Thus, taking up the cross, and following Christ, quietly, courageously, not without loss and tears, shall we be fashioned, please God, into something worthy, and hear the "Well done" in the tearless morn.

Wherein does the moral action of the bank differ, if at all, from that of a private individual who makes a business of indorsing notes for accommodation, and who sells his credit as indorser to raise money for such immoral uses?—N. (New York.)

In general, it cannot be expected of a bank or an individual that he should follow up all possible uses of money lent. But, on the other hand, it seems to me equally clear that neither banks nor individuals should lend themselves for gain to helping to tear down the community. Where this question was definitely raised, the obligation to refuse to lend, I judge, could not be seriously doubted.

222. What do you think of tithing, in the light of New Testament teaching?—W. D. T. (Indiana.)

The New Testament seems to abstain from laying down any rules concerning giving. It makes its great appeal to the sacrificial spirit of love that is involved in the very fact of being a disciple of Christ. The Christian principle is to do only and always what loyal love to Christ would inspire. This would often mean that the amount given would go far beyond what the tithe would call for.

223. What should Congregationalists do with a minister who has obtained a divorce on slender grounds (not adultery) and has married another woman while the former wife still lives?—J. C. W. (North Dakota.)

It will be noticed that this question does not ask what might be wise in legal enactments, or as prudential measures in a worldly community. The question is directly concerning the conduct suitable to disciples of Christ. Upon that point I feel compelled to believe that Professor Peabody is probably right in his Jesus Christ and the Social Question, when he says: "The emphasis of Jesus is, in reality, laid—not upon the terms of a possible separation—but upon the question of remarriage after such separation. Whosoever putteth away his wife and marrieth another, say all the passages. It is against the provoking of alienation by this anticipation of remarriage that Jesus makes his special protest; and the modern world, with its voluntary desertions often suggested by antecedent and illegitimate affection, knows well how grave a social peril it is with which Jesus deals. He teaches no prohibition of voluntary separation in case of conjugal failure; he makes no cruel demand upon the innocent to sacrifice children or love or life for one terrible mistake; but, except at the utmost for one cause—and perhaps not even for that cause—the mistake is one which, in the judgment of Jesus, involves a permanent burden. Marriage when undertaken must be regarded, not as a temporary agreement, but as a practically indissoluble union." This principle so set forth by Professor Peabody seems to me to indicate that the conduct of the minister mentioned could not be regarded as in accordance with Christ's own teaching; and that, in any case, its wisdom and righteousness would be so doubtful as to indicate that it would be better that the man should retire from the Christian ministry. If he did not voluntarily do that, if there were any degree of unanimity in his conference, I should think that it would be right and wise and Congregational for the other churches in the conferences to express courteously to the church that he was serving, their judgment that the purity of the ministry required that he should be asked to resign as a Congregational pastor. See also answer to Question No. 55.

224. Do you think it possible for a person to be a Christian and not be aware of the fact? That is, to have caught the spirit of Christ and not be a professed Christian?—E. M. L. (Michigan.)

Yes, though that is undoubtedly not the normal case. I have brought up the principle involved in the answer to Question No. 20.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

216. If there were a Messiah today, could he safely perform miracles? That is, would the people at this stage of mental development be more likely to discredit such action that seems to be contrary to all law?—R. B. C. (Ohio.)

No doubt there is at present among men a dominant sense of law, which was not at all true at the beginning of the Christian era. Nevertheless, the main point at issue in the question of miracle would still have, under the supposition, to be met. And a Messiah could unquestionably safely indicate, and would need to indicate in some way the special presence of God with him. Primarily, that evidence would have to be given, as in the case of Christ, through his life and character. But it might also appropriately and naturally be shown as well in superior power. For a personality so transcendent as Christ's might well be expected to carry with it some transcendent manifestation of power.

217. Just how far can we rely upon experience for growth in knowledge?—O. S. (Ohio.)

In the broad sense of the word "experience," we may rely upon it wholly. In the narrower sense of the word, our growth in knowledge depends, of course, upon experience and instruction.

218. Please define monism and discuss briefly and cite authorities.—S. L. B. (Illinois.)

What is monism? Wherein does it differ from pantheism?—M. C. L. (Kentucky.)

Any view may be called monistic that attempts to trace the universe to a single principle. Monism may take widely different forms, either materialistic, or hylozoistic, pantheistic, or spiritual. The practically materialistic form of monism may perhaps be said to have wholly disappeared among philosophers; for to conceive of matter as the one substance meant the arbitrary conferring upon it of properties not commonly regarded as belonging to matter at all. Even Haeckel, therefore, speaks of his monism not as materialistic, but as hylozoistic; that is, as affirming life in all matter. The view may also be held in a pantheistic form, like that of Spinoza's, which things of one substance, of which matter and mind may be regarded as in some sense attributes. Idealistic philosophy tends to conceive the fundamental principle as distinctly spiritual. And such a monism, it has been supposed, could be held in harmony with the completest religious convictions. Pres. A. H. Strong of Rochester thus maintains what he calls "ethical monism." And any thoroughgoing theistic view might well be regarded as necessarily monis-

tic in essence. In Lotze's words, "We must seriously assume and hold fast the conviction that the same power whence proceed the efficient capabilities of things, also directly includes that molding imagination which assigns to these capabilities their points of application and their significant lines." It will be seen, thus, that the term monism in itself says little. One must know what kind of monism is affirmed.

219. Professor Wright, in the Advance, has explained the "method of the miracle" at the Red Sea by the wind, at Jericho by an earthquake, etc. Is there a similar explanation for the death of the eldest in Egypt, the River Nile turned to blood, the burning bush, the widow's oil multiplied for her debt, etc.—F. E. H. (Nebraska.)

Not to my knowledge, though of course somewhat similar lines of explanation are conceivable in many particular cases. There is probably no way in which the Old Testament miracles may be dealt with as a whole; each case must be taken up on its own merits and in the light of its own evidence.

220. How would you advise a minister to treat the subject of conscience in a sermon? The Bible apparently uses the word in cases where it seems to me judgment is meant.—C. W. B. (Illinois.)

1. It must of course be remembered always that the Bible usage of philosophical terms is very properly popular rather than scientific. We should not expect to find in it precise definitions, but suggestions, rather, of the testimony of God in the nature of man, of the power of conscience over men, and of the methods of strong appeal to the conscience. I do not think that the way in which the Bible uses the term would need to hinder a minister at all in making use of the clearest thought on the subject that he has gained in any other writing. Conscience seems always to involve two things: First, the general sense of obligation, and second, the enforcement of what is obligatory. In the last sense, conscience practically means simply judgment in the ethical sphere. Man seems to be, in his very nature, a moral being, in the sense that he seems never to be destitute of some sense of obligation. But men may vary very greatly as to what is obligatory. The situation as to duty is essentially the same as it is concerning truth and beauty. In all these cases, men may differ greatly as to what is duty, what is true, what is beautiful. This will depend chiefly upon their environment and education. But all agree practically in possessing a sense of duty, a sense of truth, and a sense of beauty. I suppose the inquirer did not really have in mind that I should indicate a homiletic treatment of the subject, and that I do not attempt.

221. 1. Will you give your view of the moral right of a national or state bank to loan funds for immoral purposes, such as saloons, poolrooms, brothels, distilleries, etc.? 2. Also,

The Home and Its Outlook

My Yesterdays

BY ELLEN HAMLIN BUTLER

Father of life; I do not grieve
That Thou one day wilt bid me leave
The little treasure hoard I keep,
The broken toys o'er which I weep.
At the persuasion of Thy call,
I shall forsake—forget them all,
Even as a child that has outgrown
The mimic world he called his own.

And yet, my soul, in gratitude,
Recalls how marvelous and good
Have been these sacred, guarded years;
Their love and laughter, toil and tears.
No immortality of bliss
Can be more hallowed. So for this
Dear after-noon my spirit prays—
The memory of my yesterdays.

Those happy yesterdays, that make
All living blessed for their sake—
Childhood's glad prophecy, the wide
Free vision youth once glorified;
Friendship, communion, work and play,
The peace of every sheltered day;
Father, so sweet these memories be,
May I not bear them hence with me?

Those solemn yesterdays, sore fraught
With anguish, but wherein are wrought
Such consolation for distress,
Such solace for my weariness,
That I in heaven cannot forget—
Dear Lord, Thou dost remember yet
Love's tender word of comfort, when
Thy spirit shared the grief of men!

Ah, wilt Thou not, Thyself, unroll
Their meaning to my eager soul?
The baffled wish, the answered prayer,
The sin escaped, all unaware,
The sacrifice that was my gain,
The secret of Thy will made plain,
That I, with more than seraph-praise,
May bless Thee for my yesterdays!

NO ARGUMENTS in favor of pure food laws could be as convincing as a little object lesson recently given at the office of *Modern House-keeping*, a new periodical published in Boston. It consisted in a collection of little bottles containing food adulterants obtained by Dr. Wiley, chief of the chemical laboratory in Washington, in analyzing various food stuffs on the market. Not all of these adulterants are poisonous or even harmful, although some are, such as the turmeric used to color spices and aniline in custard powders which the grocer offers as a cheap substitute for eggs. But who wants to eat ground rock, which is the actual foundation of many cheap baking powders? And who wishes to pay forty cents a pound for spices which are principally composed of waste matter, stems and shells worth about four cents? Neither would a housekeeper, if she knew it, relish the idea of cotton seed oil in place of the imported olive oil for which she is charged. A substance resembling red pepper really was colored sawdust. Other adulterants exhibited were ground olive pits, almond shells, "exhausted" cloves from which the oil has been extracted, cocoanut shells, boric acid and saccharine.

Dr. Wiley's chief concern is not to prohibit all cheap substitutes, but to force manufacturers to label their goods so that the public will know what they are buying and pay a price to correspond.

What Shall We Think About

BY FRANCES J. DELANO

Pessimism leads to weakness,
Optimism leads to power.

—Professor James.

"I don't believe our thoughts have any effect upon the body," said a young girl to me not long ago.

"What made the color leap to your cheeks when your aunt found fault with you yesterday?" I asked.

"Why, she made me angry. I thought"—

"And your thoughts made the blood rush to your face?" I interrupted.

"Well, I suppose—of course we know thoughts affect the blood in the body some, but"—And then, realizing the thoughtlessness of her remark, the girl blushed again.

We of the twentieth century are beginning to suspect that it makes a great difference to us—body, mind and spirit—what sort of thoughts we are entertaining from day to day. We are giving more credence than formerly to the saying that "Sorrow kills and joy makes alive." We notice that worry makes wrinkles, that sad thoughts dull the eyes and glad ones brighten them, that fear contracts the chest and bows the figure and courage expands the chest and makes us hold up our heads. We observe that our thoughts get into our voice in some inexplicable way and make it sound weak and irritable or strong and joyous, according to the tenor of the thoughts. These observations lead us to wonder if our thoughts are not at work elsewhere in the body, building it up or tearing it down, making it a healthy body or a diseased one.

Physicians recognize that thought has great power over the body. Dr. Gorham, in an article on the Physiological Effect of Faith, says: "It is a well-known physiological fact that fear may temporarily interrupt any or all of the functions of the body. . . . The digestion of food, the beating of the heart, the excretion of tears, etc., are profoundly interfered with by fear. . . . The sympathetic nervous system is not controlled by will, but always disturbed by fear and as truly encouraged and stimulated by faith." In this same article he tells us that fear, jealousy and anger are likely to throw the whole digestive system into wild confusion.

We can all bear witness to the truth of these words. Can we not recall instances when our appetite was suddenly taken away by hearing bad news; when we were made ill by being terribly angry; when we forgot all about some indisposition because a dear friend appeared unexpectedly?

If history and science and our own experience testify to the fact that thoughts have power over the body, does it not behoove us—being ignorant in regard to

the extent of that power—to cultivate an attitude of happiness, to give the right of way to cheerful, courageous, uplifting thoughts rather than to those that are morbid and fearful? Our thoughts are much like sheep, one follows another and they all obey the will. Let the will but persist in recalling them from forbidden paths and starting them along the highway where the outlook is inspiring and, in time, they will go along that way from force of habit.

What a difference it would make to our lives were we to begin today and think of God—*persist* in thinking of him as really existing and looking out for his children. We do not need to make a great fuss about it but simply "take comfort in him," as James Russell Lowell expresses it.

And in regard to our friends—why not rejoice in them all—those that are free from the limitations of the flesh and those that are within our sight? The former are still our own and the latter are not so indifferent as our doubting hearts would sometimes lead us to think.

Last of all, let us believe in ourselves. Let us look upon ourselves not with disparagement or with egotism, but with faith. Let us think of ourselves as valuable members of society and as necessary to the world. The wise man in Proverbs says, "As he thinketh in his heart so is he." Let us beware, then, lest, in regarding ourselves as weak and impotent, we really become so. Was it Walt Whitman who said, "What we think we are forever building into our character"? Whoever said it spoke the truth. Moreover, our thoughts are forever building themselves into the character of our neighbors; for thoughts have a way of communicating themselves without going through the formality of speech.

In conclusion, since our thoughts are written in our face and reflected in our voice; since our character bears witness to them and our neighbors are influenced by them; since our very health testifies to their potency, let us heed the words of Paul: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

When Gabriel's Trump Was Blown

The car was packed with a holiday crowd, and in the impact of bundle against bundle tempers were broken. Tired people are not pleasant people unless they are exceptional people. These people were just people!

Every jolt of the car seemed like a personal indignity, and when the conductor "bucked the center" to get the fare on the front platform, he trod on people's toes and ruffled their dispositions.

Almost every one was mad with some one else, and all were angry at the railroad company because it hung so many people on the straps and did not go out and hang itself. There were fretful sighs

and scowling faces, impatient words and muttered somethings.

But the worst was not yet.

At the next corner a very big and a very wide woman of the Negro persuasion accompanied by a much newer and smaller edition of herself entered, and on being told there was plenty of room up forward, pressed to the front and planted her back against the door, and stationed the small bit of vitalized ebony between her knees, while across her face flowed signs of abundant contentment in rare contrast with the irritation clothing the faces of the other passengers.

Her arms were full of bundles, too, over which she could scarcely see the piccaninny below. He wore a coat much too big for him, a cheerful smile, and carried a brilliantly-colored tin horn.

Again and again he pressed the horn to his lips, dallying with temptation, but resisting manfully. But to the keen observer it soon became apparent that the soul was awakening, and unless the journey soon came to an end, like many an older and wiser man, he must go down before the tempter.

The time came. A faint, timid note but served to attract scowling faces his way and awaken feelings of unalloyed rapture in his small heart. And then he fell! A long, long breath, and then high above the sounds of a noisy city arose the militant note of the tin horn.

The look of contentment upon the face of the big, wide woman was driven away by astonishment and severity. She leaned her head forward over the bundles, and in a providential silence which happened along just then, seemed to shout,

"Heah you, Gabriel, yo' blow your trumpet once mo' and I lam yo' good when yo' get home!"

Then there was Christmas good cheer from one end of the car to the other.—*Universalist Leader.*

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

87. CURTAILMENT

ONE morning rose above the seas;
ONE shells were scattered on the shore;
But Pedro didn't care for these,
He'd seen them many times before.
A THREE-shaped TWO he had in hand,
And wished to match it with another
For Lola; who, we understand,
Was not his sister, or his mother.

Full many a foot he wandered round—
A "FIVE," in Portuguese, they say—
At last his jewel's mate he found;
"Like as two FOURS," indeed, were they.
Each pendent from a dainty ring,
Engraved with "SIX," as I believe,
Like silent fairy bells did swing
In Lola's ears on Christmas Eve.

M. C. S.

88. TENNYSONIAN TALE

(Find the names of thirty-three of Tennyson's poems in this tale.)

As I was walking to the mail one day in early spring, or rather on the third of February, 1832, I passed a young couple busily talking. The two voices were those of the sailor boy and the miller's daughter, whom I had seen the day before sitting under the oak near

Locksley Hall, having the first quarrel out as lovers will; he, the goose, trying to make her recant something, and getting no answer—as he deserved. They both looked forlorn, even in despair, but as they now looked happy I thought perhaps they were ready for the ring, and even that the marriage morning might be set, though, of course, the day dream may be rudely broken again, and the lover's tale told for naught, as she gives him back his freedom. I walked on and crossed the brook where it runs between Audley Court and Aylmer's field, and reached my destination, a beautiful city, and got my mail. There was a new volume by an evolutionist whom I know, an angry epistle from one with whom I have had some literary squabbles, an invitation from my father's mother to visit her, and a dun for help from one to whom I have long been the victim, also a specimen of a translation of the Iliad in blank verse, by one of those would-be poets and critics who abound. The spiteful letter I tore up, the grandmother I answered with pleasure, the books I will read when I have time, perhaps tomorrow. DOROTHEA.

89. CHARADE

(Partly Phonetic)

It was a pretty picture. The crackling fire shone on a group of young and merry faces gathered in a semicircle before it. The nuts had all been roasted and eaten, and the young people had fallen into a somewhat profound train of thought and one of them inquired, "Why do we call these few TWO our TOTAL?" "O, don't you know?" eagerly inquired a sweet-faced child, blushing at her own boldness in thus presuming to enlighten the oldest of the company. "It is because they are the TWO when we have lots of ONE." The round of applause which greeted this remark almost took the little maid's breath.

ETHYL.

90. TRANSPOSITION

Spider, with his crafty ways,
Purposed to catch a fly;
I watched him with a PRIMAL gaze;
Fearing to come too high.
Eager to pounce upon his prey,
Yet wise beyond conceit,
He moved in slow and SECOND way,
For fear of a defeat.
Just as he made the final spring,
A timely breeze approaching,
Waited the fly upon its wing,
And stopped the spider's poaching.

S. H. H.

ANSWERS

83. Sally.
84. Atlantic, Cosmopolitan, Country Life in America, Good Housekeeping, World's Work, Collier's, Metropolitan, Forum, Arena, Outing, Success, Everybody's, Century, Harper's, North American Review, St. Nicholas.
85. Partlets, prattles, splatter, platters, sprattle.
86. Caravan, Abraham, Sarah, Hagar, Canaan, Balaam, Barabbas, Transvaal, Alhambra, Caracalla, Bahama, Santa Barbara, Atlanta.

TANGLE SOLVING

The many solutions of No. 82 have shown a surprising uniformity, and a score or more prove to be practically complete and correct. Thus the making of the award has been very difficult. Half a dozen of the complete lists have points of extra merit—two being in verse—but these have differed so widely that it has not been easy to choose the best. The result is finally decided in favor of Clara L. King, North Easton, Mass., who gives a beautiful list, with full names and dates of birth and death. Recent excellent solutions to other tangles than 82 are acknowledged from: E. B. D., Springfield, Mass., to 81; A. Figgerer, Hyde Park, Mass., 80; Harriet L. Lyman, Waterbury, Ct., 79, 80, 81, 82; Mrs. E. E. Cole, Boston, Mass., 79, 81; E. J. Brittain, Worcester, Mass., 80, 81; Alice C. Tucker, Mattapan, Mass., 79, 80, 81; L. W. N., Portsmouth, N. H., 79, 80, 81; Riverside, Medford, Mass., 84.

Closet and Altar

AT THE YEAR'S THRESHOLD

Choose life, . . . that thou mayest love
the Lord thy God, and that thou mayest
obey his voice, and that thou mayest cleave
unto him; for he is thy life and the length
of thy days.

Vision, aspiration is the first essential.
—James M. Taylor.

Every new experience is like a new jewel set into our life, on which God shines and makes interpretations and revelations of himself. And the man who finds himself going out of a dying year with these jewels of experience which have burned forth from his life during its months, and knowing that God in the New Year will shine upon them and reveal himself by them, may well go full of expectation, saying, "The Lord is at hand."—Phillips Brooks.

Faith said, "'Tis brighter farther on";
Hope said, "I see the coming dawn";
Love said—the greatest of the three,
"The morn is here!—'tis found in me!"

Look to the East, the dawning of the glory is near. Your Guide is good company and knoweth all the miles and the ups and downs in the way.—Samuel Ruthenford.

God never calls you from larger things to smaller. God never calls you from up, down. God never calls you into shrunken conditions. God calls you for your welfare, your enlargement, your power, your benediction. God is always calling up, up, up, to his children. Blessed be the man that answers when the call upward and outward comes, "Here am I; send me."—A. F. Schauffler.

Our little joys and sorrows pass
Like fleeting shadows in a glass!
Lift we our hearts, content to trust;
The Will that orders all is just.

Guide Thou our lives, O Lord, and we
Will strive to follow patiently.
Come joy or sorrow, toil or rest,
Whate'er Thy will commands is best.

Let us to worthier aims aspire,
Purged from gross sense as if by fire;
Spurn self, and daily seek to rise
A hand's-breadth nearer to the skies.

Then, whatso'er the years shall send,
Where'er our wandering steps we bend,
One Strength our weakness shall attend:
The Presence of a Heavenly Friend!

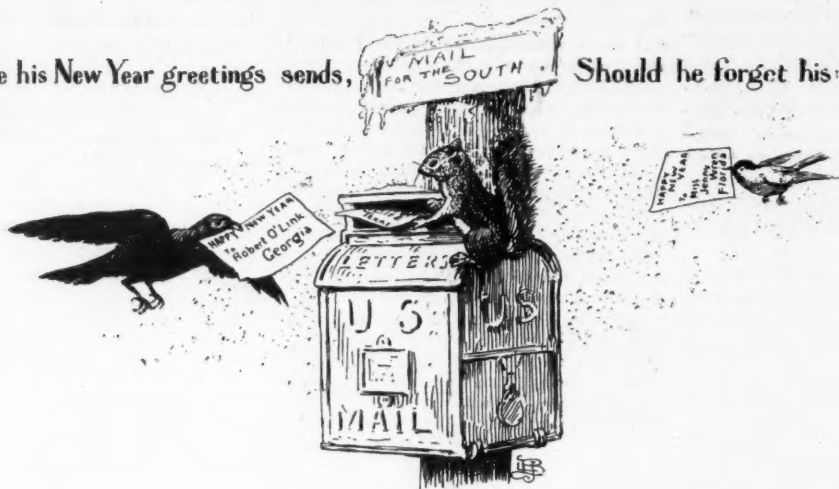
—Lewis Morris.

Almighty God, merciful Father, who hast granted me such continuance of life that I now see the beginning of another year, look with mercy upon me; as Thou grantest increase of years, grant increase of grace. Let me live to repent what I have done amiss, and by thy help so to regulate my future life that I may obtain mercy when I shall appear before Thee, through the merits of Jesus Christ. Enable me, O Lord, to do my duty with a quiet mind; and take not from me Thy Holy Spirit, but protect and bless me, for the sake of Jesus Christ. Amen.

For the Children

When one his New Year greetings sends,

Should he forget his summer friends?



Who Comes Dancing Over the Snow

Who now comes dancing over the snow,
His soft little feet all bare and rosy?
Open the door tho' the wild winds blow,
Take the child in and make him cozy.
So take him in and hold him dear,
He is the wonderful, bright New Year,
Yes, take him in and hold him dear,
He is the wonderful, bright New Year.

Open your heart, if sad or if gay,
Yes, welcome him there and use him kindly,
For you must carry him, yea or nay,
Carry him with shut eyes so blindly.
Whether he bringeth joy or fear,
Take him—God sends him, this good New Year,
Whether he bringeth joy or fear,
Take him—God sends him, this good New Year.

—Dinah Mulock Craik.

A Queer Little Santa Claus

BY EMELYN D. CHANDLER

Whether we actually believe in Santa Claus, or only make believe, it is the same—Christmas would hardly be Christmas without the good little Saint to add to our kindly and generous feelings his own spirit of mirth and jollity.

But look out, little people, that no tricks are played on you. Very strange things happen sometimes, when Christmas comes around. Perhaps Santa Claus enjoys his little jokes as well as the giving of presents—who knows!

It was just a week before Christmas, and a certain dear old red house in the country was cozy and warm within, in spite of snow and cold winds without. The spirit of the holiday season seemed to pervade every room, and dainty parcels done up in holly paper and gay ribbon might be seen awaiting their time to be sent off to absent friends, while others, hidden away in drawers, might not be seen—but they were there, all the same.

Now Mr. Cold Wind had tried so hard one evening to come in and warm himself, that he had rushed quite down the chimney and driven the frightened little ashes away out across the hearth onto the carpet! But the good man of the house preferred that the ashes, all dressed

in their soft gray gowns, should not be disturbed, but should stay in their own particular chimney corner. So he crowded newspapers up the chimney, to stop Mr. Cold Wind from frightening them again, for it was better that he too should stay where he belonged. People who force themselves upon us without invitation often find no welcome at all, you see.

On this day, one week before Christmas, the good man had gone to his office in the big city, the little girl had gone to school, and the dear grandmamma was paying a visit to her dressmaker, but the little girl's mamma was at home. She sat quietly stitching bits of love and happy thoughts into the simple gifts that she was finishing. As she was alone and could not talk to any one while she sewed, it was very easy for her to hear those newspapers in the chimney when they began to rustle.

"O ho!" she thought, "Mr. Cold Wind thinks he will come again, but this time he will not find it so easy!"

"Rustle, rustle," went the papers, and then the noise stopped.

"Rustle, rustle, slip, slip"—they certainly were being forced down the chimney; slowly but surely, down, down, they came. Lookout, timid gray ashes!

The little girl's mamma watched intently, her work fell into her lap and she thought, "What if Santa Claus had mistaken the day and it were he instead of Mr. Cold Wind coming down the chimney!"

Then suddenly the papers dropped in a big bundle into the fireplace, and out between the old brass andirons hopped the dearest, queerest little Santa Claus you can imagine!

All dressed in softest gray—so like the ashes that they were not frightened a bit—two gray tufts like ears stood up on a round gray head. A pair of silent wings were folded down, and there stood a fluffy little Owl, blinking his big eyes and trying to guess what sort of a place he had come to anyway!

Now if this had been a fairy bird, the little girl's mamma would have gone to him, you know, and found fastened round his neck by a tiny golden chain a little note—telling her to wish and wish and wish three times, for good things to

come to the old red house in the country. Then she would have wished for wonderful things to make them all happy—the good man, the little girl and the dear grandmamma. And the cunning gray owl would have stayed always, perching on the weather vane of the barn, as long as they were good; and each year, one week before Christmas, he would have come down the chimney like a little Santa Claus, to give them fairy wishes!

But he was not a fairy bird, only a little wild owl who had stumbled into the chimney top instead of a hollow tree, because he could not see very well in the daytime. So the mamma did not find any note hung on a tiny golden chain.

The gray owl was caught and kept in a covered basket, to be shown to the good man, the little girl and the dear grandmamma; and then they asked him, very cordially, if he would not live in their orchard or their pine grove, and be their little gray owl.

He looked at them, very knowingly, and blinked his round eyes. And when they opened the basket and set him free, he spread his soft wings and silently, silently flew right into the pine grove!

And they named him Santa Claus, of course.

Listeners Never Hear Any Good of Themselves

Three little crickets, sleek and black,
Whose eyes with mischief glistened,
Climbed up on one another's back
And at a keyhole listened.

The topmost one cried out, "Oho!
I hear two people speaking!
I can't quite see them yet, and so—
I'll just continue peeking."

Soon Dot and Grandma he could see—
Tea-party they were playing;
And as he listened closely, he
Distinctly heard Dot saying:

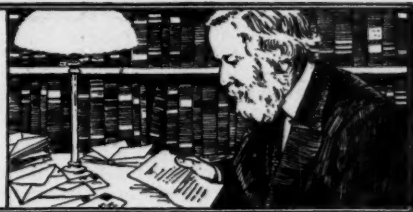
"This pretty little table here
Will do to spread the treat on
And I will get a cricket, dear,
For you to put your feet on.

The cricket tumbled down with fright;
"Run for your life, my brothers!
Fly, fly!" He scudded out of sight;
And so did both the others.

—Carolyn Wells, in *St. Nicholas*.



THE CONVERSATION CORNER



A "S'HAPPY NEW YEAR" to all you Cornerers, from Massachusetts to Micronesia! But my wish will not make you happy—you must make yourselves happy. So let us take this question for our New Year's talk: How can you make the new year, and all your years, really and truly happy? Here are some answers for you:

1. *You live in a beautiful world.* That should make you happy: the flowers of spring, the growth of summer [and the vacation, Mr. Martin!—D. F.], the harvests of autumn, the snow of winter—"everything beautiful in its time." Dropping into a schoolroom, last month, I found the children writing from dictation Bryant's familiar poem, "The melancholy days are come, the saddest of the year." We had a little talk about it, and I suggested they should make it more cheery, say like this: "The *satisfactory* days are come, the *gladdest* of the year." Later the children told me on the street that the teacher had dictated to them a new version, and gave me this verse:

The gratifying days are come, the gladdest of the year,
Of singing winds and colored woods, and orchards full of cheer.
Heaped in the gutters of the road, the withered leaves lie dead;
The children rake them up in piles, and make a bonfire red.
From the wood-top calls the crow: "Boys, a little longer wait,
Then rush you all to Rabbit's Pond, and have a jolly skate."

The children did not say whether that was all, but they seemed to enjoy the change and to think that even November was a happy month.

2. *Play, and be happy.* Play out in the beautiful world and open air, climb trees, coast, "have a jolly skate"—that is healthy, and health is happiness. But I do not think sport is happy that necessitates the maiming or killing of the players, or even of innocent animals. I have just read the confession of a distinguished man (Thomas B. Reed of Maine), that he never felt more ashamed of himself than when after a whole day's chase he caught and killed his first and last bird—he a big man, and that a little sandpiper! Then there are your useful and happy collections—stamps, coins, post-cards—and your indoor games. The latter you may describe yourselves, for I am authorized to offer a nice book—I will see that it is a nice one!—for the best letter describing one or more games—not the old ones that everybody knows, like Blind Man's Buff or London Bridge, but some less familiar. I will give you till Feb. 15, so Cornerers all over the country may have a chance. Make the letters short!

3. *Work, and be happy.* All play and no work will make Jack a lazy boy! But to do something every day, at the wood pile, in the barn or garden, on the lawn, at your own bench with your own tools, will be a positive joy. Try it and see!

It will develop habits of industry and energy, of doing things regularly, punctually, thoroughly, and so prepare you for success and happiness later on. Besides this, you will perhaps earn a little honest money, and that is always a source of happiness!

4. *Study, and be happy.* There is a keen pleasure in learning something new in geography, in understanding for the first time some great thing about our beautiful world, in mastering a hard "sum" in arithmetic, in reading what poet or orator said ages ago in another language. If ever "I would be a boy again," it is when I see children happily at work in school, eagerly asking and answering questions in literature or natural history. Doubly happy the youth who, after hard work gets into fitting school or college—my heart goes out to him! I have just heard from a Corner boy in Connecticut that he has earned enough to pursue his education in a fine old academy in New Hampshire. If you have heard President Campbell or Dean Newell of

A HAPPY NEW YEAR HOW THE CORNERERS CAN MAKE IT HAPPY

Piedmont College tell of the thirst of mountain whites in Georgia for opportunities of study, you will see why I emphasize this sort of happiness. Very many ex-Corner boys have gone to college—while writing this paragraph I opened a newspaper and read of one of them delivering a lecture in a college town—do you present Cornerers follow their steps!

5. *Do right, and be happy.* Does that sound commonplace? But you cannot be really happy unless you are really right. Right is simple—obedience to parents, truthfulness, honesty, purity. You remember Washington's rule about following "that little spark of celestial fire called conscience." Adopt it! If the question comes up as to anything wrong, say petty falsehood, shirking a duty, smoking, swearing—anything in your thoughts or speech or conduct—ask *Conscience*. Is it "No?" Then do you say, NO, NO, and stick to it. You will be stronger and happier every time you do just what is right—see if you are not!

6. *Make somebody else happy.* I read a moment ago in the *Transcript*, that Norfolk County boys—some of ours?—have a society with this watchword, "Help the other fellow." That is the very thing. Do something for somebody else, quietly, kindly—it will make you happy. You Cornerers have had experience right along in that line, helping others in need—orphans in Japan, "blind-les" in India, sick children in Labrador, and, since last New Year's, the little Southern cripple. So many have asked about her lately I will read you two let-

ters as the best possible illustration of my 6thly. After a summer vacation at home and many trolley rides (with your nickels) she returned to the hospital. Just then her mother was taken ill, was obliged to give up her teaching, and is still an invalid.

My Dear Mr. Martin: I do wish you could have seen our dear little girl at home for Thanksgiving; she was so happy. She jumped and danced and kissed us all. Then she wanted to go to the kitchen and see if there was "a sure enough turkey." Poor little girl, she was so happy. When it was time to go back her lips quivered, but she said she guessed Miss Lawson needed her and she would go. Clara is more plump, and I really think that she is improved greatly. I am very thankful to your little folks for making it possible for her to be in the hospital and I do wish they could know how much she enjoyed her trolley ride home and that turkey. She says that she "just naturally loves turkey anyway, mamma!" I have many things to be thankful for this year; sickness comes as a blessing to show us what we ought to be thankful for.

CLARA'S MOTHER.

Dear Mr. Martin: It is a long time since you heard from Cot 26. My mamma has been sick and could not come to see me, and I had no one to write for me. I had a few letters from you all and some pictures, so I knew that you had not forgotten me. I am learning to be a trained nurse. I can take temperatures and feel pulses now. Pshaw! it's awful easy to be a trained nurse. Why, Miss Lawson has me to oversee all the nurses, and I can answer the bell, too, and can telephone, too. So I have decided to be a nurse or a doctor's wife.

I went home to Thanksgiving. You see, I didn't know that I was going till Wednesday. I have some little friends in Worcester, and they gave their pennies to their teacher, Miss Giddings, for a turkey for us, so I could go home. Mamma sent Dr. Hoke some money, and he came out Wednesday and put on a new jacket. What did he say? "Puff your stomach 'way out, Clara, so the jacket won't be too tight to hold that turkey—you may go home and spend the day, Clara." O, Mr. Martin, I was so glad, because I did want to see my poor sick mamma. I thank you all for sending money to get my new jacket. I have lots of condensed milk, and I can eat a whole sancer of meat. You see, I have to wait on the patients, so I must eat lots. Good-by, little folks. Wish you all could come and see me. Good-by, Mr. Martin. I wish I could write.

CLARA.

Happy New Year to you, Clara; we will keep you in the hospital this winter—to take care of those poor patients!

7. "*Happy is he that hath God for his help.*" That is the simplicity and happiness of being a Christian. God is your Father, and will help you to do right. Christ is your Saviour and Master, and you can trust Him. The boys in ancient England used, even in their play, to cry out to their patron saint—"Nic!as!"—expecting his protection and aid. Much more may you pray for what you need, for He said, "Ask anything in my name, I will do it." Jesus had a rule for conduct better than Washington's—you know what it was. He also said, "If ye know these things, happy are ye if ye do them!"

Mrs. Martin

Heaven's Greatest Gift to Men*

By Rev. A. E. Dunning

We could not imagine the Advent stripped of its angelic lore. The dawn without a twilight, the sun without clouds of silver and gold, the morning on the fields without dew-diamonds—but not the Saviour without his angels.—*Henry Ward Beecher.*

Each fresh survey of the life of Jesus presents him to the world in a new light and with a different aspect. It seems certain that more persons will be engaged in studying that life during the coming year than ever before. Each reverent and faithful teacher and student may expect to add something to the sum of human knowledge of the Son of God and the Son of Man—Jesus Christ. The object of this study by those who would be taught by the Holy Spirit is a sympathetic insight into the heart of the Redeemer of mankind, and a vital union with him. The method to be followed in these articles is to take the events and incidents described and the sayings given in the first three Gospels, and to try to find in them what they reflect and reveal of the Christ. These gospels are "collections of oral histories and compilations of narratives which were already circulating among the early Christians." They were not brought together with any consistent regard to chronological sequences. Events and sayings are connected in the records which were widely separated in their occurrence. The fourth Gospel cannot be adjusted satisfactorily into a harmony with the others. The effort will be made in these studies to look at Jesus as he was seen by his disciples. That will be only approximately possible, for, as Mr. Beecher has said, "No one who has known can go back again to see as if he had not known." However, by comparison of primitive views of Jesus with those which have developed as the distance from his life on earth has extended, we may gain clearer visions of "the Christ of today."

Neither Jesus nor his disciples ever alluded to supernatural events connected with his birth to substantiate the claim that he came from God. There is no mention of the appearance of angels to Zacharias or Mary or the shepherds, in his sayings or in the preaching or writings of Paul, Peter, James or John. The interest of the early Christians, as shown by the New Testament and the other Christian writings of the first century, centered in the resurrection. That was the chief theme of apostolic preaching. "With great power gave the apostles their witness of the resurrection of the Lord Jesus" [Acts 4: 33]. See also John 11: 25; Acts 1: 21, 22; 4: 17; 18; Rom. 1: 3, 4; 1 Peter 1: 3. It seems evident, then, that the accounts of supernatural appearances associated with the infancy of Jesus, as prefaced to the Gospels of Matthew and Luke, express the growing sense in the early Church of the value of Christ's coming into the world. By faith they saw him risen from the dead and sitting on the right hand of God. They grew spiritually to be accustomed to think of him as rightfully belonging in that place from the beginning, and as having been sent from heaven to earth to reveal God to men, to bring men to God, and to establish the kingdom of heaven among men—a society whose members obeyed heavenly laws and breathed the atmosphere of the heavenly life. Therefore it became natural for them to think of the birth of Jesus as the initial step in the greatest gift of God to men—the coming of the Christ into the world. Thus they brought into popular attention the traditions of the manifested interest of heavenly inhabitants in his coming. The birth of Jesus is a fact; the doctrine of the incarnation is a growth. What, then, can we learn and what can we teach of these records of the Infancy which will increase the sum of knowledge concerning the manifestation of God through Jesus Christ? They express the most exalted conception of Christ's mission, especially by the contrasts between these three things:

1. *The heavenly idea of the Christ.* Through him the two worlds, the unseen and the seen, met in a common understanding. An angel spoke to the priest, to the maiden, to Joseph, to the shepherds. What language did he use? The language of the human soul in communion with God, the same among all his people. How did he appear? As Jehovah appeared to Moses in the bush and on the mount, and to Isaiah in the temple. No description is given in the Bible of God; or of angels, except as having symbols of prayer and holiness. What was his message? That the foretold Messiah should appear among men [Luke 1: 17-19]; that he should come in Jesus, the son of Mary [Luke 2: 30-35; Matt. 1: 20, 21]; that he should be Saviour, Christ, the Lord [Luke 2: 10, 11]. The announcement caused heavenly hosts to break forth into a chorus of the most sublime music ever heard on earth—the song of the sons of light: In the highest heavens glory to God, and on earth peace to men brought by the Prince of Peace.

2. *The reception among men of the heavenly idea of the Christ.* It was revealed to plain and simple people; to a priest in the temple, to a humble young maiden in her home, to shepherds engaged in their usual work. They only vaguely apprehended it. The priest and the maiden reverently acquiesced in the call to take

their part, the shepherds received the revelation without question. It may seem strange that the revelation from heaven made so slight an impression on men. But it will seem less strange if we reflect on the history of the 1900 years since then, and the slowness with which the world has been coming to apprehend the heavenly idea of the Christ. This very year is coming to its close with the record of horrible wholesale slaughter in Russian towns and cities of multitudes of the Jewish race to which Jesus belonged, and their murderers are those who profess to be followers of the Christ. The shepherds made known the heavenly saying—good tidings of great joy, and the people wondered at them [v. 18] and forgot them. The young mother pondered on them and cherished them [v. 19]. The shepherds went back to their sheep, praising God for what they had heard [v. 20]. And the world went on, unconscious of the new life which had come into it—the divine power whose influence we estimate by its progress for nineteen centuries.

3. *The newborn child.* He lay in the manger [v. 16], unconscious that he was taking any part in the great drama of human redemption from sin, and in bringing in the reign of righteousness and peace throughout the world. Thus far he was simply the sign to the shepherds that the good tidings of great joy brought by the angel were true [v. 12]. That was

the first service which Jesus rendered to the world. He convinced the shepherds of the reality of their vision on the hillside, and they spread the saying abroad. God sent angels to men to deliver his message and at once recalled them into heaven [v. 15]. He sent his Son to begin life as all other men have begun it and to plant the seed of the kingdom of heaven where it would grow according to natural laws [Luke 13: 19]. But he left on men, on us, the responsibility of receiving the seed so that it should grow with divine life to fill the earth [Heb. 2: 2-4].

Christian News from Everywhere

The clergymen of Carlisle, Pa., met last week and issued a call on citizens of the town to meet and nominate a non-partisan borough ticket.

The Presbyterian General Assembly's committee on federation of men's organizations within the denomination has agreed on a plan to report to the next assembly in Des Moines.

Cases of demoniacal possession sufficiently well authenticated to compel investigation by the Minister of Instruction of the King's Cabinet have just deeply stirred the province of Puglia, Italy. Neither the Roman Catholic priest nor the Evangelical minister were successful in exorcising the spirits from the youths, sons of a respectable architect.

The London Missionary Society officials have decided that the £17,000 a year income which the Arthington Fund will give them for the next twenty-five years, will be spent more profitably on existing missions rather than in creating new ones. A sum not exceeding £4,000 a year will be expended on pioneering work among unevangelized peoples.

The place of the Christian in public life will be a prominent theme for discussion by the first General Convention of American Baptists, and rich is the denomination which can summon as laymen to expound it, men like Folk of Missouri, Weaver of Philadelphia, Hughes of New York and Colby of New Jersey, each of whom has won his spurs in recent battles for democracy.

Control of appointments to the chairs of divinity in the Scotch universities now rests with the Established Church. Signs appear of a willingness among Established Churchmen to alter this so that representatives of all the Presbyterian churches may be eligible. But why stop with Presbyterians? If a Scotch Congregationalist or an Anglican were fitted by scholarship for the post, why not he?

The Australian Wesleyan, Rev. Dr. William Henry Fitchett, notable as an author and thinker, says that the United Presbyterian Church of Australia has brought to the United Methodist Church of the New Federation a statement of doctrine which the latter can accept without changing a syllable. The tendency toward union of Australian Presbyterians, Methodists and Congregationalists is irresistible, he says.

A Presbyterian graduate of Princeton Theological Seminary and a member of the Presbytery of Baltimore, by name Rev. William Caldwell, Ph. D., now pastor of the First Presbyterian Church of Fort Worth, has been refused standing in the Synod of Texas because he declines to accept the Mosale authorship of the Pentateuch, because he is unwilling to say that the book of Jonah is historic, and because he does not believe that the earlier chapters of Genesis are history. Thus it seems that Princeton, which from a New England standpoint is very conservative, from a Texan standpoint is very heretical.

The wiser and stronger we grow the more we feel how indispensable and helpful is solitude.—*J. L. Spalding.*

* International Sunday School Lesson for Jan. 7. The Shepherds Find Jesus. Text, Luke 2: 1-20.

The Literature of the Day

The Old Testament and the Children

"Not the theologian but the mother must restore the Old Testament to the coming age. As the affectionate but philistine championship of 'our old mother's Bible' has done more to undermine its authority and suspend its use than any criticism, however destructive, so it is the bright and cultivated young mothers of today, with the little children intrusted to their care, who must bring back to the American people that God-consciousness which is the priceless gift of the Old Testament."

These words, from the initial chapter of Mrs. Houghton's striking and helpful book on Telling Bible Stories, so aptly summarize her purpose and the spirit in which she has carried it out that we might leave them alone as a characterization of the work. Her thesis is that the Hebrew people and the Hebrew tongue were in the child stage of religious experience—that stage to which the presence of God is very real and vivid—and that their experience and their embodiment of their religious consciousness in story are the best vehicle for the religious instruction of children. "Tell the stories," she advises, and tell them as stories for they are perfectly adapted to the child's mind and will convey the lessons of God-consciousness as they can be conveyed in no other way.

We have seen no more helpful and suggestive book in the sphere of the religious instruction of children. It deserves a place on the shelf by the side of Bushnell's famous book on Christian Nurture. We hope parents and Sunday school teachers—and, most of all, mothers—will read and ponder its pages and act upon their counsels.

[Telling Bible Stories, by Louise Seymour Houghton, pp. 287. Chas. Scribner's Sons. \$1.25 net.]

Stories of New England

Those who are caught in the current of dissatisfaction with life and disillusionment in regard to its possibilities of happiness will find an echo of their thoughts in Alice Brown's *Paradise*. In fact, she has rather let the implications of her title run away with her. She sees no joy this side of death for lovers and she has given us no light for contrast to her shadows of mismatched lives and denied loves. There is not one happy love relation in the story from end to end. At the same time the atmosphere has far more of hope than in most of her longer stories and the tension is relieved by a delightful if rather grim humor. The picture of New England life is powerful, the story holds the interest of the reader. While hardly as brilliant as some of her short stories it is much the most satisfying novel she has thus far published.

In the common talk of outsiders, New England is often spoken of as if it were a social unit. If anything were needed to disprove this underlying presumption of ignorance, the work of such a writer as Holman F. Day with his humorous, individual characterizations of Maine, would be in itself sufficient. In *Squire Phin* he has given us his first long story,

the chapters of which are prefaced by amusing bits of the verse which made him famous.

It is a man's picture, and a striking contrast, therefore, with Alice Brown's too feminine New England. *Paradise* is by no means *Paradise*, it is a human, cheerful, even jolly, place, though full of strange characters, and the dregs and oddities of an old established and long depleted settlement. It has, furthermore, a fine and wholesome flavor of the sea, and something of that salt tang is in the bubbling fun which runs through its pages.

The central character, a country lawyer who keeps himself poor by settling, instead of encouraging, quarrels among his clients, had already been suggested in one of Mr. Day's best poems. But *Squire Phin* is a deeper, and much more carefully drawn character than the squire of the poem, and his personality dominates the book. His showman brother, who comes back after twenty years with an elephant, a fortune and an unslaked appetite for battle, is vigorously drawn. The book is true, and vital in its local color, well imagined and lives in a manly and refreshing atmosphere.

[*Paradise*, by Alice Brown, pp. 388. Houghton Mifflin & Co. \$1.50.
Squire Phin, by Holman F. Day, pp. 393. A. S. Barnes & Co. \$1.50.]

CHURCH HISTORY

The Development of Religious Liberty in Connecticut, by M. Louise Greene, Ph. D. pp. 553. Houghton, Mifflin & Co. \$2.00 net.

Not till 1818 did Connecticut frame her Constitution and it was then that she dissolved the union, hitherto existing, between Church and State. Previous history had been largely marked by a conflict, the theme of this book, between the Established Congregational Church and other invading religious bodies. The author is fair and shows, what is so often forgotten, that Quakers, Baptists and others entered New England as a disturbing element and often intentionally violated laws which happened to be odious to them. Nor were they treated as severely for their lawlessness as in other colonies. Miss Greene has performed an important task in a thorough and satisfactory manner.

History Annals and Sketches of the Central Church of Fall River, Mass. pp. 331. Printed by vote of the church, Fall River, Mass.

A good example of a local church history containing much material of special interest to the members of the church, and some that is of value to the student of Congregational church history. The committee have made a model volume in its field.

The Valerian Persecution, by Rev. Patrick J. Healy, D. D. pp. 285. Houghton, Mifflin & Co. \$1.00 net.

Dr. Healy is a professor in the Catholic University of America in Washington. This study of relations between the Church and State in the third century brings before the reader with great distinctness and interest one of the attempts of the Roman government to stamp out Christianity as a forbidden religion. In this and the following persecution the Church gained the strength and character which compelled the respect of Constantine. The book bears the permission of the censor and the imprimatur of Archbishop Williams.

The Disciples of Christ, by Errett Gates, Ph. D. pp. 346. Baker & Taylor Co. \$1.00.

A clear and interesting account in judicial temper of the personality and work of the Campbells, and of the gradual separation and organization of the Disciples of Christ under their leadership and that of their coadjutors. A useful number of the *Story of the Churches Series*.

Nation Builders, by Edgar Mayhew Bacon and the late Andrew Carpenter Wheeler. pp. 196. Eaton & Mains. \$1.00.

Lively sketches of the earlier Methodists, evangelists and itinerants, with an introductory chapter on the early history of Methodism in America. The book is pleasant reading but too meager and discursive, and the material collected is unavailable for reference in the total absence of an index.

BIOGRAPHY

Andrew Marvell, by Augustine Birrell. pp. 241. Macmillan Co. 75 cents net.

Marvell is a puzzle to the biographer. His life was spent in the center of political affairs just before and after the restoration of Charles the Second, and his verse stands next to Milton's as an expression of the cultured life of the Puritans, yet we know comparatively little in detail either of his appearance or his experiences. The long roll of letters which he wrote as a member of Parliament to his constituents in Hull is almost barren of personal details. Mr. Birrell has, nevertheless, succeeded in making a lifelike and delightful study of the surroundings, of the man himself and of his verse and prose. The biography affords the general reader a new approach to the history of the time, the great actors and literary lights of which are set in new and interesting relations. Nor is the restraint, with occasional gleams of self-revelation with which the biographer handles the burning religious and political questions of the time, without interest to the discerning reader.

Recollections, by William O'Brien, M. P. pp. 518. Macmillan Co.

The author is one of the inner circle of Irish Home Rulers and was Parnell's lieutenant and fellow-sufferer in Parliament and imprisonment. He describes his boyhood in Mallow and the kindly relations then existing between Protestants and Roman Catholics, boys and men. The long struggle of parties is described with conviction but without malice. The reader will find that he has made a charming acquaintance in Mr. O'Brien and had fascinating glimpses into an unfamiliar life. There are many portraits.

Colonel Austin Rice, Charlotte Baker Rice, of Conway, by Charles Baker Rice, D. D. pp. 65. Room 601, Congregational House, Boston. 50 cents.

A memorial volume, with good portraits, in which his father's and mother's lives are sketched by Dr. Rice in a graphic and interesting way.

A Memoir of Dr. James Jackson, by James Jackson Putnam, M. D. pp. 456. Houghton, Mifflin & Co. \$2.50 net.

This may be described as a family biography. While devoted especially to the Dr. Jackson whose name it bears, it gives full account of his father and many other members of a widely extended connection. There is much material here for the student of social life in eastern Massachusetts, and there are interesting portraits.

FICTION

The Coming of the Tide, by Margaret Sherwood. pp. 359. Houghton, Mifflin & Co. \$1.50.

The fortunes of old New England families on the coast of Maine are related in this charming story to the history and personality of a Southern girl who comes in the first grief of orphanage as a guest to their neighborhood. Her vitality and her passionate love for nature and the sea give color to the story. The contrast of character between her lovers, and the entanglements of disposition and circumstance, keep the reader interested and on the alert. It is an outdoor story, told in a notably graceful style and with a relieving humor, and is well worth reading.

The Mayor of Troy, by A. T. Quiller-Couch. pp. 344. Chas. Scribner's Sons. \$1.50.

Another of the author's humorous and delightful studies of Cornish life. The period is that of the beginning of the nineteenth century, the scene a little fishing community, the magistrates of which are not above turning an occasional penny by connivance with smugglers. The hero, rather a pompous even absurd character in the earlier pages, turns out to be a real hero of the self-denying sort at

last. The liveliness of style carries the reader through strange scenes, and if we seldom feel that the author takes life seriously, we can find pleasure in the humorous outlook to which he invites us.

Miss Desmond, by Marie Van Vorst. pp. 268. Macmillan Co. \$1.50.

Miss Van Vorst should cheer up. Not all men are vile even if Bedford does say so. And there never was in all New England a Puritan maiden like her heroine. Her history too is wrong. Puritan ancestors did not land at Plymouth and the blue law that condemned a man for kissing his wife on Sunday was a Tory-Episcopal forgery. (Cf. Fiske, *Beginnings of New England*, p. 136 et al.) The story is passionate but commonplace, the style is ragged and there is not a respectable man or woman in the book.

The Divining Rod, by Francis Newton Thorpe. pp. 356. Little, Brown & Co. \$1.50.

What Miss Tarbell has done for the history of the Standard Oil monopoly, by cold array of facts, is here set forth in fiction. From the purchase of land to the organization of the one dominating company the story is traced, with explanation of the heartless and unscrupulous methods employed and the results on human nature of the lust for money. In spite of some artistic defects the story is strong and in substance, correct. It holds the attention closely and there is much that is attractive to brighten the general effect.

Gumption, by Nathaniel C. Fowler, Jr. pp. 332. Small, Maynard & Co.

A lively story with a strong infusion of satire. Under easily recognized names several Massachusetts cities are described and characterized in terms which will not wholly please the inhabitants. The book is readable and its pictures of church life in its faults and opportunities are worth attention.

Plain Mary Smith, by Henry Wallace Phillips. pp. 318. Century Co. \$1.50.

A slangy story of adventure, with elements of humor and pathos. Red Saunders spins his own yarn, which may excuse him for a little profanity before he learned better, but he overdoes it.

The Appointed Way, by Hope Daring. pp. 356. Griffith & Rowland Press, Philadelphia. \$1.00 net.

Under Guiding Stars, by Agnes Blake Poor. pp. 324. G. P. Putnam's Sons. \$1.25.

The Strange Story of the Quillmoors, by A. L. Chatterton. pp. 272. Stitt Pub. Co., New York.

MISCELLANEOUS

The Spirit of the Mountains, by Emma B. Miles. pp. 200. James Pott & Co. \$1.20 net. The life of the Tennessee mountain folk is here presented with the intelligence and sympathy possible only to one whose whole life has been spent among them, and who loves them as her own people. Their homes, schools, churches; their family and neighborhood relations are carefully treated, as well as their peculiar characteristics, their music, religion and literature. In conclusion, she tells of the harm done them by the "summer people" and the need of developing the peculiar talents of a people capable of becoming "a grand race."

A Self-Supporting Home, by Kate V. Saint Maur. pp. 344. Macmillan Co. \$1.75 net. Can the city dweller in search of health and a living make a farm pay? The author did so under conditions of a location sufficiently suburban to allow her husband to go to his work in town by train. She is delightfully practical. Her experience covered the vegetable garden, fowls, bees, cow, horse and pig. Her real qualifications were a love of outdoor life and of detail and an alert business sense which few have in so good a degree. And she gave her whole time to the work. Let the reader remember that enjoyment and success are to be had on no other terms, and he—or she—will find abundant suggestion of a practical sort in these pages.

What to Have for Breakfast, by Olive Green. pp. 285. G. P. Putnam's Sons. 90 cents net. Helpful remarks in regard to the philosophy of breakfast and the setting of the table are followed by menus for every day in the year, with recipes for the various dishes to be served. The directions for cooking fruits and cereals and making coffee and other beverages are excellent, while the good sense of the author is apparent in her remark about breakfast, "Here, as nowhere else, is the individual a law unto himself."

Christ the Life Changer

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Jan. 7-13. How Finding Christ Changes the Life. Matt. 13: 44-46.

It is hard to change a life with all that life involves in the way of inheritance or acquired impulses and qualities. Our missionaries go to people rooted in conservatism and undertake not merely to introduce new ways and customs, but to affect the hidden springs of affection and ambitions, to reconstruct radically ideas of God, heaven, religion. What a daring task! Who could attempt it unless he believed in Christ as the one universal life changer? And yet this is not a matter of theory but of fact. For nearly twenty centuries Christ has been transforming lives—not all human lives, to be sure, not each life all at once, but millions are what they are today because Christ found them or they found Christ; and what he has done for comparatively few he might do for many or for all if they would let him. This, too, is not shop talk nor bluster, but a simple statement of the outcome of any patient, persistent experiment with Christ.

How he changes life outwardly! In dress, character, deportment and all the amenities and courtesies, a Christian boy or girl is, or ought to be, different from the worldling. Often the finding of Christ means a total revolution of life plans, so that the person who ten years ago expected at this time to be running a lumber mill in northern Maine is now teaching in an Oriental college, and the woman who as a school girl had dreamed of a brilliant social career is now doing district nursing on the East Side of New York. You never can tell what is going to happen to you outwardly as respects merely your location on the earth's surface when you once have found Christ. After that his marching orders will sound in your ears unceasingly and you obey them, often at the cost of sacrifice, but always with a deepening of joy.

But inwardly the change is even greater. We might point to shining examples out of history, to Bunyan and John Newton, to Dwight L. Moody and Jerry McAuley, the famous Water Street missionary who underwent as complete a transformation as ever befell any individual, not excepting Saul of Tarsus. But why confine ourselves to historic instances? Look about. Have you never known any person who once was rash in speech, hasty in judgment, slovenly in appearance, sensually minded, whom you met perhaps ten years

later and marveled at the change that had taken place? Now he has his passions under control, his tongue in leash, now there is a light in his formerly dull eyes, now he cares for the deepest and best things in human life. What explains the transformation? Simply the fact that he has been to school with Christ all these years. Discipleship in this school does not always mean a change to the other side of the globe. Most people who find Christ keep on doing the same old things but they do them in a different way, with more regard for the fundamental fidelities, more considerate for the people who live and work with them, a larger contentment with more consecration to the task given them to perform.

But how can we find Christ? Two suggestions from our text—the first is that both of these men were looking for something, and the second that when they spied the precious thing they discerned its value and joyfully sacrificed everything in their possession to obtain it. So the appeal of our subject is particularly to ambitious youth eager to acquire and achieve as they go on with their lives. Simply from the selfish point of view nothing can so deepen, enrich and enlarge a man as contact with Christ. If you could strike friendship with a universally admired president or statesman or world leader, would you not forego other and lesser attractions in order to consummate the comradeship?

"But how can I find him?" How can you miss him? As Dr. Dawson says, he is the inevitable Christ. You can follow out hardly any line of thought logically, you can hardly pursue any path of intellectual investigation, you can hardly enter upon any field of human service without sooner or later being brought into contact with Jesus. There is not one of our tremendous modern problems relating to human integrity and welfare which cannot receive large and sometimes final illumination from the teachings and the mission of the Master. Never were so many minds engaged on the study of his career and character. Only yesterday I took up a book of nearly 600 pages, a fresh *Life of Christ* from the pen of a young Scotchman, entitled *The Days of His Flesh*. Here are new and suggestive approaches to him, and the best life of Christ may still be unwritten.

No, to find Christ is easy if a man only wants to. But to miss finding him means failure to come under the influence of the greatest life changer the world has ever known.



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Our Readers' Forum

That Seattle Vesper Service

Anent the paragraph in a recent number of *The Congregationalist* on the "contrast between points of view with respect to Sunday on the Atlantic and Pacific coasts," unfortunately the "contrast" does exist; but, perhaps, I should say, in justice to the Seattle rector to whom the announcement referred to was attributed, that the change of the evening service to 4 P. M. was not made "in order that the congregation might attend the theater in the evening," but because the attendance at the latter hour was found, by experience, to be much larger. Not unlikely some of that and other Seattle congregations do attend theaters on Sunday evenings; but not by indorsement of the rector aforesaid, who is both outspoken and insistent on the proprieties of religious life and who took occasion, on a recent Sabbath, to speak emphatically in reproval of the growing practice of whilst playing among fashionable women, to the absorption of their talents and time for useful occupations and noble living. He heard of the alleged reason for changing the time of his evening service and denied it in unequivocal language on the following Sabbath.

L. S. W.

Did the Inter-Church Federation Conference Justify Itself

SOME CONCRETE FACTS FROM THE CORRESPONDING SECRETARY

The membership of the conference in its fellowship was that which prevails in all the great inter-denominational organizations representing Protestant Christendom. Among these bodies are The National Council of the Evangelical Free Churches (England and Wales) and also every Protestant Federative Movement on the Foreign Field, the Young Men's Christian Association of this and other countries, The International Sunday School Association, the Society of Christian Endeavor and the World's Student Christian Federation. As far as I have knowledge, the first official suggestion for a meeting of the nature of the Inter-Church Conference came from the National Council of Congregational Churches in 1895. Their proposal was directed solely "to the Protestant evangelical churches." The quotation is from the council report.

The conference achieved every object for which it was called together. Forty picked men, honored and beloved in every part of the country and representing thirty different communions, after careful consideration in committee and without a dissenting vote, recommended a Plan of Federation that with singular unanimity was adopted by the conference. They put upon record their conviction that "the time has come more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them." This plan provides for every practical phase of federated action. To be sure it of necessity must go back to the constituent bodies represented in the conference for their approval. But who that was privileged to enter into and rejoice in the spirit of love and unity that prevailed in this great assembly can doubt that its action will be sustained?

Meanwhile the conference has indorsed the previously organized National Federation of Churches in its activities looking toward practical results. This organization has been too busy helping to make history already through its efforts and that of other local and state organizations there is no part of the world where church federation has become a more potent and practical force than in the United States. It is not by criticism of present conditions or discursive discussions in social gatherings that the great work before us as outlined in the action of the Inter-Church

Conference is to be effectively advanced. Willingness and co-operation in initiating and sustaining plans of active co-operation, local and general, are the things demanded at the present time.

The conference put itself on record in regard to many of the crying evils of our day. With no uncertain voice it gave utterance to a message regarding the family, the relation of capital and labor, the evils of selfish commercialism, and the attitude of the secular press regarding religion and its organized activities—a message that carries with it the approval of a constituency of Christian believers that makes it in reality as never before the voice of the United Church of Christ in our country. Already this utterance is bearing fruit. From every side and from all the denominations represented in the conference come words bearing grateful testimony as to its worth and significance. Best of all comes the welcome assurance, "We plan in our community and in our state to get together and manifest in practical ways the spirit and purpose of the Inter-Church Conference on Federation."

E. B. SANFORD.

A Fair Consideration

In response to the article, A Poor Occupation: An Evangelist's Criticism of Ministers, in your issue of Dec. 16, may I say:

1. "Men called to the high and holy office of the ministry" are in the line of direct duty when they criticize, i. e., judge, all forms of professional evangelism. It is their duty to feed their flocks by "rightly dividing the word of truth." Their opinion as to the vitality and worth of certain movements and the messages of certain men is frequently asked; and often by those who are seriously seeking the way of salvation. So far from being in "a poor occupation" when they condemn some styles of evangelism, they are in the richest of all occupations, viz., feeding the sheep and especially the lambs of our Lord Jesus Christ.

2. Your correspondent's letter seems to have been written on the assumption that where unwise evangelism does no good, neither does it do any harm. Such is not the case. I have slowly been compelled to the opinion that some kinds of revival services repel more men from religion than they attract. Not all of those repelled diagnose their feeling; and those who do are naturally wary of expressing their state to ministers. But every minister who really knows men, knows these in numbers sufficient to sadden and distress him. Generally they are leaders of thought—as teachers, professional men and thoughtful, serious business men; but sometimes they are plain toilers in the world's workshop who have learned instinctively to judge values. Not long ago a public lecturer told me that, when in college, he was one of a group of four young men, intimate chums, who, at the beginning of a "revival meeting" led by an evangelist of repute, were seriously considering the matter of personal religion. It happened that one of them had listened the winter before to another evangelist of wide fame. As the meetings progressed, this man began to predict day by day what the evening discourse would be, down to the "moving stories" that would be recited. The whole thing became an amusing burlesque to them; and they came out of the meeting in a hardened condition, from which, if I remember rightly, my informant is the only one that has recovered. What if we count the other three against three "converts."

3. The only answer the sneer about the "advocates of educational regeneration" seems to invite is made by calling attention to the fact that when Jesus undertook to found a kingdom of truth, sincerity and order, he did it by taking a little group of men and putting

them under training for months, perhaps for years. SAMUEL B. GROVES.
Williamsburg, Ky.

Though I cannot measure the sun, I can enjoy the sunlight.—Joseph Parker.



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In and Around Chicago

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Forefathers' Day at the Club

The Congregational Club met at the Auditorium, President George in the chair, Dec. 19. The speakers were Congressman McCall of Massachusetts and Lieutenant Governor Sherman of Illinois. Among the guests were Dr. and Mrs. F. A. Noble, always welcome in any gathering of Congregationalists in Chicago, and nine or ten of the judges of our courts. These judges were introduced in a felicitous way by Judge Carter, a Congregationalist who evidently enjoyed the privilege of showing his brethren on the bench the kind of men and women who make up the churches with which he is connected. Mr. McCall traced most of the enduring principles in the government and civilization of the present back to the ideas and aims which these pioneers from the old world brought into the wilderness they made their home. Governor Sherman dwelt on the duties of the present generation, upon the danger of drifting away from the ideals of the fathers and of the necessity of recognizing our obligation to deal with present difficulties earnestly, honestly and decisively. Neither speaker seemed quite able to keep clearly in mind the difference between Pilgrim and Puritan, and Governor Sherman seemed to look upon the so called Blue Laws of Connecticut as laws actually on the statute-books of that state.

Federation of Churches

A joint meeting of ministers was held in the Y. M. C. A. building Monday to listen to reports from delegates to the conference in New York. Judge P. S. Grosscup of the United States District Court presided and gave his impressions of the conference which he had attended as a representative of the Lutheran Church. His opinion of it was one of hearty approval. Dr. Greene of Evanston (Baptist) expressed himself in almost extravagant terms of approval. Bishop McDowell of the Methodist Church was no less sympathetic than Dr. Greene, but felt that nothing would come of such conferences unless the duties there marked out are actually discharged in city and country by and among our churches. Dr. J. A. Adams, representing the Congregationalists, was unwilling to admit that nothing had been done by the denominations in the past as they have pursued their work in their own way, or that co-operation has not been secured through our Young Men's Christian Associations and societies of Christian Endeavor, but favored, as those preceding him had done, closer union between the denominations wherever possible. The meeting was a large one and enthusiastically in favor of federation through a union of all moral and spiritual forces. The statement was repeated many times that no attempt was made to obliterate denominational distinctions, only to unite them along lines of common interests. A committee was appointed to see what can be done in Chicago, and if it is found that union is possible, to call a meeting to consider and act upon its report. Nothing was said about the admission of Unitarians, though the fact that the conference stood for evangelical truth was emphasized by almost every speaker.

A School for Slum Work

Prof. Graham Taylor and some of the professors in the university are to establish a training school for social settlement workers. The school has grown out of the study class in social science which has been meeting for three years in the Fine Arts Building under the auspices of the University of Chicago. As the time has come for a more complete organization, the trustees of the Chicago Commons and a few others are establishing a school for "philanthropic and civic training," to be known as the Chicago Institute of Social Science. Professor Taylor, the professors in

the university, Miss Jane Addams and various persons connected with social settlements in the city will give instruction, and the students will do practical work in connection with the Commons. The course of study is to be practical as well as theoretical. Heads of business houses and factories where special attention is paid to the welfare of the employees will give an account of their methods and the result as manifest in the improved condition and increased efficiency of these employees.

The Political Atmosphere

This seems to be clearing, though it is still foul. Governor Deneen is demanding restoration to the state of more than half a million dollars, which he insists have been taken illegally from state funds during the past thirty years by the treasurers and auditors. Already more than \$100,000 have been deposited in escrow, in case legal authorities decide that Governor Deneen is correct in his interpretation of the law. A good deal is said also about some of our public institutions. Charges against some of the insane asylums are severe. There has been a good deal of trouble with our parental school and the John Worthy Reform School, and it is now said that some of the county employees have been in the habit of appropriating to their own use some of the income of the insane persons under their care. The mayor, too, has run against the Civil Service Law in dismissing for political reasons efficient officials in order to make places for supporters of municipal ownership. Some of these attempts have been baffled by the refusal of the council to confirm his nominations. So far as one can see, a proper bill has been drawn for a franchise for the traction companies, and unless something unforeseen occurs will be presented for approval or rejection by the voters at the April election. A campaign on behalf of municipal ownership is now beginning, and will be carried on with all the energy and skill the advocates of the measure possess. The traction managers have given notice that the present bill offers the city all they can afford to give, and that if the bill is essentially modified they will not accept it. Charges are made, with how much truth only those acquainted with the secrets of party management can tell, that the failure of the Walsh banks was brought about by political jealousies and in revenge. Whatever the cause the action of the other banks of Chicago is more than praiseworthy. All depositors have been or will be paid in full, and the securities of the broken banks so handled as will more than pay the stockholders and thus leave Mr. Walsh in possession of a good-sized fortune. Had the same course been pursued nine years ago with the National Bank of Illinois, that bank might have been saved and a vast amount of suffering and the loss of several valuable lives prevented.

Some Famous Trials

The Government is now trying its case against the packers. What the issue will be is doubtful. The Gillhooley case is drawing near its end. This is the case upon which so much time was spent in getting a jury. The testimony is all in and the lawyers are making their pleas. Judge Kohlsat has sentenced a union leader who was guilty of violence toward non-union men to a fine of \$500 and a year's imprisonment in the Dupage county jail. His actions were in direct and open contempt of court. This is said to be the severest punishment ever inflicted for this sort of an offence. Some twenty-two other men are indicted for similar offenses. They were committed during the Teamsters' Strike.

Chicago, Dec. 23.

FRANKLIN.

There is a reserve force of the lay element in our churches now organized in local Congre-

gational clubs which, if they were federated, might accomplish much in shaping and making our denominational policy. Bishop Greer of the diocese of New York has begun a movement for the federation of church clubs in that diocese which will strengthen that Church much there, and no doubt other bishops will follow his example. Movements recently chronicled in the Church of England and among English Wesleyans, and in the Roman Catholic arch-diocese of Chicago, all point to a clearer recognition by these churches, in which the clergy have hitherto had full sway, of the necessity of recognizing and utilizing the laity as never before.

Current Evangelism

In Maine

The Maine churches believe in a Forward Movement not merely along evangelistic lines but also in missionary work. At the last Congregational State Conference a special missionary committee was appointed, consisting of one member from each local conference and three members at large, to promote missionary interest and intelligence, also systematic beneficence. The committee was instructed to investigate carefully the conditions existing among the churches of the state in these particulars; to study the best methods for improving the situation and to give personal inspiration and help wherever feasible.

A meeting of the committee was recently held, at which Secretaries Hicks, Shelton and Northrop were present, by invitation, to give suggestions. A plan of work was agreed upon, and was intrusted to an executive committee of five, chosen from those who live comparatively near each other. Earnest efforts are to be made to develop a new and more intelligent interest by means of mission study classes, etc., and to increase the number of churches giving systematically and proportionately to the different Congregational societies. The chairman of the committee is Rev. C. M. Gates of Saco.

G.

Dr. Dawson in Albany

His Albany mission was remarkable for its strong hold upon the city. People of all stations gained from him great help. Crowded audiences greeted him every day. The churches are stronger because of his coming. His presentation of truth commends itself to the reason and judgment. Results are lasting. He did a work leaving no blemish nor blur upon it. It was the universal testimony that his sermons were upon the highest plane. Under his expositions Scripture became a living source of truth. His methods were an object lesson to preachers and Christian workers. He proved himself alike a master of assemblies, whether calling them in from the streets or inspiring the multitudes who crowded to hear him. Such evangelism is what our churches need.

D. O. M.

New Hampshire

The New Hampshire ministers are gradually falling into line with the forward evangelistic movement. Special meetings have already been held in several of the counties. An evangelistic spirit is being created and churches and ministers are being drawn together.

Rev. L. H. Thayer of Portsmouth recently spent a week with Rev. C. L. Merriam of Derry. Good numbers were present, and the strong, sane and masterly messages deeply impressed the lives of the hearers.

Rev. A. C. Fay of Brentwood also spent ten days with Rev. J. S. Curtis of Candia. The messages here were characterized by a sincerity, clearness and power which resulted in the open confession of several, a desire for the better way with others and, most powerfully of all, the awakening in Christians of the passion for souls.

J. S. C.

The Green Mountain State

Consulting State Editors contributing this week: Dr. Charles H. Merrill, St. Johnsbury; Rev. Messrs. Evan Thomas, Essex Junction; Clifford H. Smith, Pittsford; Allan C. Ferrin, Springfield; George S. Mills, Bennington

Church Unity at Randolph

Arrangements for uniting the Congregational and Christian churches at Randolph approach completion. Their action has features of more than ordinary interest. Neither church is forced to the adoption of the present course by declining strength or threatened extinction. Both organizations are strong in numbers and material resources, and are able to pay good salaries. Their properties are in good condition, well located on opposite sides of the street in a flourishing village. They are the oldest and strongest churches in the place. Each has a nominal membership of about 200, and their properties are about equal in value. The movement towards unity is not the result of necessity, but is due to a growing appreciation of that fellowship of believers for which our Saviour prayed, a conviction that the beliefs, aims and interests of the organizations are essentially identical and that united effort is vastly more effective than divided effort. These considerations easily differentiate this case from those in which necessity is laid upon one or both parties and lend interest to the method and progress of the movement.

Last April the two congregations began worshipping together, under the leadership of Rev. Fraser Metzger, pastor of the Christian church, Rev. G. E. Ladd of the Congregational church having accepted a call to Westbury, R. I. The services alternated weekly between the two houses of worship, and in accordance with the provisions of resolutions passed by each body, this arrangement was to continue until it might be deemed advisable to form an organic union, which was contemplated from the first.

The joint committee having charge of the affairs of the congregations later called a meeting of the churches, at which two-thirds of the church members voted in favor of union. A new organization was formed, to be known as the Bethany Church of Randolph. To this organization both churches, which were incorporated, have deeded their property, possession to be given Jan. 1, 1906. On Jan. 3 a meeting will be held for the election of officers and the selection of a pastor, after which a council will be called to advise with reference to ecclesiastical fellowship and to install the pastor. Owing to the weakness of the Christian conference in Vermont, and the fact that in matters of belief the two component churches stood on common ground, the new organization will ask for affiliation with the Congregational Convention of Vermont.

The movement has been one of deep local interest, and has been freely commented upon by the state press. Some opposition and friction are inevitable, but the majority in both churches were clearly in favor of union, and will transfer their membership and loyal support to the new organization. Those disinclined to unite with Bethany will find congenial church homes in the four other churches in town. So strong is the attachment to the old sanctuaries that, until two-thirds of the members of the new church vote otherwise, both houses of worship will be used alternately. Good results already appear. Morning congregations fill the auditoriums. There is promise of large accessions to the new church, especially of men, to whom this demonstration of Christian brotherhood and this practical emphasis upon fundamentals in belief and life strongly appeal.

New Churches

At *East Charleston*, a remarkable work carried on during the summer and fall by Mr. L. A. Wilson, a student from Yale Seminary, culminated in the organization of a church of 65 members, which was recognized by council, Dec. 13. Formerly in this field a Methodist, a Free Baptist and a Universalist church have for many years struggled for ascendancy, with joint occupancy of a "union" house. Last spring, at a meeting of the citizens, the field was given over by representatives of these bodies, and Congregationalists were invited in to attempt the joining of all forces in one organization. The result has far exceeded the most sanguine hopes. Every family but two in the community is represented in the new church, leading citizens hold office, and the movement commands respect as well as attention. All but ten of the members came on confession, over forty were baptized, and at the opening of the service eighteen infants were brought forward for baptism. Mr. Wilson returns

to his studies in January. The work has been self-supporting, at an increase of salary over the missionary guarantee, and a liberal salary is pledged for a coming man. If a permanent pastor is not secured before spring, Mr. Wilson will return.

At *Berkshire Center*, where an old religious organization had died out, work was begun two summers ago by Rev. C. J. Peterson of East Berkshire. Under his supervision some of the force of women workers of the state have been employed there, and neighboring pastors have supplied. Through the agency of the state worker, Rev. W. R. Stewart, a council was called for the organization of a church of 30 members, Dec. 20. This movement has had the support of all the religious forces in the community, and all the services have been well sustained. A fund of \$2,200 has been raised to erect a church, and work will be begun in the spring. The field is to be supplied temporarily from Enosburg, by Rev. Everts Kent.

The past summer a church of 19 members was organized in *East Calais*. A mission has been maintained here for many years, and a Congregational society has been in existence even longer. From this town went out Dr. N. G. Clark of the American Board, Dr. Constans Goodell of St. Louis and Dr. Dwinell of Pacific Theological Seminary. Here Dr. R. A. Torrey, as a theological student, did his first summer preaching. Tradition speaks of an ancient Congregational church, but the most aged present resident has no memory of it. The new church, as did the past mission, holds joint occupancy of a union house of worship with the Universalist society, which has a mission here.

On Nov. 3 a Union Mission Church of six members was organized in *West Rochester*. Work has been carried on here for several years by the Rochester pastors, aided at times by the women evangelists; and a chapel has been erected with little assistance from outside. The movement will continue in close alliance with the Rochester church. Both at *East Calais* and at *West Rochester*, the state worker, Rev. W. R. Stewart, was largely instrumental in bringing about the organizations.

C. H. M.

In Bennington County

Pastoral changes in Bennington County have occurred of late with bewildering rapidity. With a single exception, in the group of ten churches, the personnel of the ministers has changed within four years, and three pastorates are just beginning. It is to be hoped that the present adjustment may be as long continued and happy as that which immediately preceded it. Surely the omens are auspicious.

The six years of Rev. Warren Morse at the old First Church in *Bennington Center* have been years of unwearied, devoted service. Particularly gifted in the ministry of comfort among the elder folk and equally winning in his friendships with the young, he has had the confidence and affection of all to an unusual degree. Always painstaking in preparation for the pulpit, yet the exacting demands for the best quality of preaching imposed especially by the large summer congregations have never interfered with a conscientiousness bound to respond to every call. His fellow-ministers in the county found him unfailingly dependable when the word was, "Come over and help us"; while more than one country district outlying from his immediate parish, where his wisdom and tact in method with his sincere, winsome personality accomplished the finest things in teaching and influence, feels keenly his departure. Friends who know both the man and his new field in Brewer, Me., are confident of even more successful work through the enlarged opportunity there offered to his special aptitudes.

Much interest and an unusual sentiment attaches to the coming of his successor, Rev. Isaac Jennings, D. D., whose revered father of the same name was thirty-four years pastor of this church, dying while in its service, in 1887. The mother will occupy the parsonage that was her home in earlier years. Two other sons have summer residences in Bennington, and it is pleasant to think of this family reunion in connection with the Center and its historic church. Dr. Jennings comes from his only pastorate, of twenty-five years, over the First Presbyterian Church of *Elmira*, N. Y., which he resigned on the completion of the quarter-century two years ago, for travel abroad.

After nine months of careful search for just the right man to take the place of Rev. C. H. Peck, whose versatility of usefulness in a pastorate of

nearly sixteen years set a high standard for a successor, the church in *North Bennington* is happy in its choice of Rev. J. P. Harper, who comes from Pittsfield, N. H.

The church in *North Pownal*, by its situation over the hills close to the Massachusetts line would more easily affiliate with a Bay State conference, but the friendliness of its new pastor, Rev. E. I. Rackett, formerly of Orleans, Mass., for his brethren this way, assures a continual loyalty to the Vermont connection. The report of conditions and prospects is the most hopeful in years.

An ideal village is *Dorset*, the scene of *The Schoolmaster*, a recent serial in *The Congregationalist*. And one would look far to find a church where the work is better planned for its constituency than in this church, of which Rev. C. L. Carhart is pastor. The coming last summer of a bride to the manse, formerly Miss Post of Beirut, Syria, supplied the one thing lacking of the ideal. One feels sure of perfect leadership for the mission study class of twenty members. A catechetical class has recently brought a number into church membership, while the regular work of two branch Sunday schools, with special schoolhouse and home prayer meetings witnesses to an outreaching interest.

At *East Dorset* the resident membership has more than doubled this year and an earnest expectant spirit pervades the church. To Rev. J. S. Brown, Baptist pastor in Manchester Center, who has supplied the pulpit Sunday afternoons and directed the reorganization of the church, assisted by Rev. John Barstow of Manchester, the credit for the encouraging revival is due.

Manchester is distinguished for sustaining with enthusiasm a men's organization for culture and social fellowship informed with a distinctively religious purpose. This Christian brotherhood lately assembled 110 men on a stormy night, to hear an address by Judge C. H. Darling of Bennington, on the Panama Canal. Forty-three is the average attendance thus far this year, as against thirteen a year ago. The strong, manly, whole-souled personality of Mr. Barstow is the influence that binds together practically all the men in the village.

From *Rupert* comes the cheering word that Rev. William Ewen, our county veteran now, with thirteen years to his honor, after ten weeks of enforced absence from his parish, is about able to resume his work. Several of his brother ministers have preached for him, and at other times Mr. Ewen has conducted the service and read the sermon. The people are faithful and the work is well sustained.

Second Church, *Bennington*, observed the Garrison Centenary, Dec. 10, with appropriate exercises. Garrison came to Bennington in 1828 and edited the *Journal of the Times* for six months. It was here that Benjamin Lundy found him, journeying from Baltimore to Bennington, much of the way on foot, to solicit Garrison's assistance in editing the *Genius of Universal Emancipation*. An interesting feature of this service was the exhibition of a complete file of the *Journal of the Times*, which Horace Greeley said was about the ablest and most interesting paper ever published in Vermont, with comment upon its Garrisonian characteristics, by Rev. G. S. Mills, the pastor, who gave the address.

G. S. M.

Western Vermont

NEW PASTOR AT BRANDON

The work in this beautiful village laid down last spring by Dr. W. S. Smart, after sixteen years' service, was taken up vigorously in September by Rev. F. Lauriston Bullard of Saratoga Springs, N. Y. He comes to Vermont with the equipment of a versatile mind well trained in the schools, several years' pastoral experience in Ohio and the prestige of a successful work at Saratoga, where during his brief pastorate the church life was strengthened by a more efficient organization, there was a considerable accession of members and marked improvement in the financial condition. More money was raised for church expenses than ever before, and benevolent offerings increased 50 per cent.

The unsought call to Brandon was unanimous and urgent, and the response to pastoral effort is already gratifyingly hearty. At the first communion seven persons were welcomed to fellowship, the Endeavor Society has received a large number

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Church and Ministerial Record

Calls

ALLIN, A. E., to Brainerd, Minn. Accepts.
 BARNES, HENRY J., Coral and Howard City, Mich., to Saranac. Accepts.
 BARRETT, MANDUS, Whiting, Io., to Correctionville. Declines.
 BETTES, JOHN (M. E.), Adrian, Mich., to Wheatland. Accepts.
 BRETT, GEO. S., Second Ch., Lorain, O., to Washington and Lucas. Accepts, with residence at Lucas, and is at work.
 BRIERLY, J. E., to Cottage Grove, Minn. Accepts.
 CONNER, JAS. R., Athens, O., to Nelson. Accepts.
 DEAN, FRED'K A., Strawberry Point, Io., to Eaton Rapids, Mich. Accepts.
 EISENHART, WILSON A., Franklin, N. Y., to Sidney. Declines.
 ENDY, GEO. P., Jellico, Tenn., to Bedford, Johnston and Barry, Mich. Accepts.
 HJETLAND, JOHN H., Tyler, Minn., to Winthrop. Accepts.
 HOLMAN, DAVID A., Freeport, Mich., to Mulliken. Accepts.
 HOUGHTON, H. J., to Dexter, Mich. Accepts.
 IMRIE, A. B., London, Ont., to Atlanta and Big Rock, Mich. Accepts.
 JENNINGS, WM. L., Lunenburg, Vt., to Gorham, N. H. Declines.
 LAMBRECHT, JOHN (M. E.), Rogers City, Mich., to Howard City and Coral. Accepts.
 MILLS, FRANK E., Wentworth, N. H., to Hubbardston, Mass. Accepts.
 MYERS, NOAH J., Lakeview, Mich., serves also Six Lakes.
 OAKLEY, JAS., Bethel Ch., San Bernardino, Cal., cares also for Bloomington.
 OXLEY, CHAS. G., Dickens, Io., to Athol, S. D.
 PETERS, ELIAS H., Denver, Col., to Roscommon, Mich.
 FILE, FRANCIS, Freeland, Mich., to Peru, N. Y. Accepts.
 POMEROY, A. E. (Meth. Prot.), Roscommon, Mich., to Leroy. Accepts.
 QUINT, JOHN H., Falmouth, Mass., to Rockland, Me.
 REITINGER, PHILIP, Immanuel Slavic Ch., Cleveland, O., to First German Ch., Chicago. Accepts.
 RIVES, CHAS. J., Clay Center, Kan., to Westmoreland. Accepts.
 ROBINSON, CLARENCE E., Lewiston, Mich., to Mayflower Ch., Lansing. Accepts.
 SCHROEDER, GEO., Larchwood, Io., to Dallas City, Ill. Accepts.
 SHEAR, A. LINCOLN, Calumet, Mich., to Sidney, N. Y.
 UNGER, SAM'L L., Dover, Kan., to Wabunsee. Accepts.
 WATSON, JAS. J., W. Frankfort, Ill., to Onarga. Accepts.
 WEIMER, MORRISON, Rogers, Ark., to Arkansas City, Kan. Accepts.
 WILLIAMS, GEO. C., Tracy, Ill., to Keokuk, Io. Accepts.
 WILLIS, HERBERT M., Douglas, Mich., to Middleville.
 WILLMOTT, BEN'J A., Townsend, Mass., accepts call to First Ch., Lowell.
 WOOLEY, E. (M. E.), to Merrill, Mich. Accepts.
 WRIGHT, T. H., Ingersoll, Ont., to Augusta, Mich. Accepts.

Ordinations and Installations

GORDON, JOHN, 4. South Ch., Grand Rapids, Mich., Oct. 16. Sermon, Dr. R. W. McLaughlin; other parts, Rev. Messrs. S. T. Morris, W. H. Stone;

man, J. P. Sanderson and Archibald Hadden, D. D.
 MYERS, NOAH J., 4. Lakeview, Mich., Sept. 24. Sermon, Dr. W. H. Warren; other parts, Rev. Messrs. W. A. Minty, J. P. Sanderson, A. B. Curtis and N. L. Otis.
 WATSON, J. O., Hjetland, S. D., Dec. 18. Sermon, Dr. W. H. Thral; other parts, Rev. Messrs. E. L. Smith, F. W. Long and W. M. Jenkins.

Resignations

CURTIS, ANSON B., Greenville, Mich., to take effect in three months, after six years' service.
 FLOOK, JACOB, Kearney, Neb.
 HALLIDAY, ERNEST M., Dexter, Mich.
 HARTILL, RICHARD S. (Presb.), Essexville, Mich.
 HENRY, DAN'L P., Pine Grove and Rosedale, Mich.
 KIRKLAND, LEMUEL A., Fenwick, Sheridan and Sidney, Mich.
 LOUNDS, GEO., Allenville, Mich.
 MARSH, BOB'T L., Burlington, Io., after six years' service.
 PILE, FRANCIS, Freeland, Mich.
 REITINGER, PHILIP, Immanuel Slavic Ch., Cleveland, O.
 ROBINSON, CLARENCE E., Lewiston, Mich.
 SCHERMERHORN, PETER, New Haven and Chesterfield, Mich.
 SPOONER, WALTER, Hudsonville and Jenison, Mich., removes to St. Louis, Mo.
 STANTON, JAY B., Villa Park Ch., Denver, Col.
 STEPHENS, FRED'K A., Grass Lake, Mich.
 TAYLOR, SAM'L, Hartford, Mich.
 TRIPP, IRA J., Ceresco and Fredonia, Mich. Removes to Clinton.
 WALLAR, WM. C. A., Little Fall, Minn.

Churches Organized

BERKSHIRE CENTER, Vt., 20 Dec., 30 members, by Rev. W. R. Stewart. In care of Rev. Evans Kent of Enosburg.

Waymarks

(Covering one year unless otherwise specified)
 COUNCIL BLUFFS, IO.—Gross receipts of Ladies' Aid, \$1,190. Sixty dollars more will cover all their obligations, including a pledge of \$5,000 toward church debt.
 LAKEVIEW, MICH., Rev. N. J. Myers. Parsonage painted and papered; \$1,000 organ placed in church; interior of auditorium redecored. Dr. W. H. Warren will reopen building Jan. 21, with all-day service.
 LAKEVIEW, N. Y.—During Dr. Clarence Greeley's supply of nearly a year, membership increased nearly 50 per cent.
 LOS ANGELES, CAL., First, Rev. W. H. Day, has completed its most successful year. Members added 277, a net gain of 216; total membership, 1,523. Home expenses \$12,000, benevolences \$7,000. A home and foreign missionary pastor are supported, as well as a share in two other American missionaries and several native helpers. Every department reported balance in the treasury.
 LUDLOW, MASS.—Since Rev. Claude A. Butterfield became pastor 18 months ago, when conditions were so discouraging that the church had voted to disband, \$12,000 have been spent in reconstructing and adding to the building; 83 new members have been received, 27 of them last month, and the church is happy and harmonious.
 MICHIGAN CITY, IND., Rev. O. L. Kiplinger. After an unusually satisfactory annual meeting with unprecedented attendance, those present called in a body at the parsonage to express to the pastor their appreciation of the prosperous year and to assure him of their cordial support.

MUSKEGON, MICH., First, Rev. Archibald Hadden. Twenty members received Easter Sunday; by gift of woman's society, pastor and wife took European tour, work being well sustained during their absence; legacy of \$30,000 received from Mrs. C. Hackley, a member; engagement of Rev. Edward Blomfield as assistant pastor, resulting in enlargement of Sunday school and Young People's Society and restarting of Jackson Street Mission.

OXFORD, MASS., Rev. C. M. Carpenter. Resolved at annual meeting to erect memorial to Mr. and Mrs. Alex. DeWitt, who left a fund to help the poor of the parish, in particular to prevent any female member from going to the poor farm.
 ST. CHARLES, ILL., Rev. F. F. Lewis. Church building newly roofed and interior renovated. Parsonage and barn repaired and painted; total cost, about \$500. Endeavor Society of twenty-five members organized, Sunday School Home Department of 100 members established. Orchestra of six pieces assists in evening service. New church manual issued, giving the history of the church from organization in 1837. Three neighboring churches have colonized from this. Chicago Theological Seminary had its inception while Dr. G. S. F. Savage was pastor here and this church gave the first church subscription, over \$2,000, to the seminary.

TOLEDO, O., Plymouth, Rev. T. M. Higginbotham, had the largest number in Sunday school on Rally Day in the history of the school. \$310 were raised at the morning service. The Sunday school offering was \$22. At November communion nine members were received, making a total of 57 during the year ending Nov. 15. Total membership 283.

WELLESLEY, MASS., Rev. W. W. Sleeper. Fifty-one members received this year, 22 on confession.

Material Gain

FORT RECOVERY, O., Rev. Vernon Emery, new pastor. Since Oct. 1, parsonage improved and last payment made on parsonage debt, increased congregations and several candidates for membership at January communion.

Clubs

CENTRAL NEW HAMPSHIRE, at South Ch., Concord. Speaker, Rev. Dan'l Evans; topic, Moral Principles Needing Emphasis Today. Twenty new members received.
 CONNECTICUT VALLEY CLUB, at Second Ch., Westfield, Mass. Speaker, Dr. Nehemiah Boynton; subject, A Wireless from the Mayflower.
 PASSUMPSIC, at North Ch., St. Johnsbury, Vt. Welcome to Dr. Edward D. Eaton, with words from Drs. E. T. Fairbanks, S. G. Barnes and E. C. Flagg, and response from Dr. Eaton. Evening address was by Rev. A. P. Fitch of Boston, on Greater Puritanism. Governor Bell presided.
 TORONTO, CAN.—New club organized. It commemorated landing of Pilgrims by a banquet, Dec. 21.

Casualties

PITTSFIELD, MASS., South, Rev. I. C. Smart. Flooring of auditorium caught fire from overheated pipes during the reading by Rev. C. H. Hamlin of the pastor's resignation. The people remained quiet until the letter was finished, when they were dismissed for the day. Damage, about \$100.
 WINNIPEG, MANITOBA, Central, Rev. J. L. Gordon. Fire started from defective chimney; damage, \$5,000, covered by insurance. Building just enlarged at cost of \$25,000; reopening will be delayed two months.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 22

Mrs. C. H. Daniels presided and gave a most helpful lesson upon the "increase" of the kingdom of God. An illustration is furnished in the continent of Africa, where there are at present eighty-five different missionary societies at work, four organized in the eighteenth century and five since the beginning of the twentieth century. Allusion was made to Stanley on a mountain peak from which he fancied he could see trains and steamers in Uganda; twenty-seven years later he was able to write of changes even more remarkable than these. Even on the Congo, with all the atrocities, one who knows from an experience of eighteen years reports 165 young men studying for the ministry and a large increase of church membership.

Mrs. Lamson gave a running sketch of the different missionaries on the week's calendar, and read recent letters from Miss Bush, Miss Poole and Miss Dewey, who have lately gone to Harpoot and Mardin.

Dedication in Chattanooga

The beautiful edifice of First Church, one of the finest and best appointed of our order in the South, was dedicated Dec. 10, 11. The sermon was by Rev. J. E. Roy, D. D., and the prayer by the pastor, Rev. James E. Smith. Rev. J. R. McLean of Macon, Ga., and Rev. George W. Moore of Nashville, Tenn., assisted in the services.

A good will service was held Sunday afternoon, when leading white ministers and citizens took part and testified to the good work of the church, the intelligence and standing of the members and the faithful service of the pastor in the community. Among the speakers were Rev. Dr. T. H. McCallie, Gen. Xen Wheeler and Hon. H. Clay Evans. An offering of \$750 was taken during the services. The music was led by a large choir under the direction of Mr. Hinton D. Alexander, one of the original Fisk Jubilee Singers.

The church was organized by Rev. E. O. Tade, an A. M. A. missionary, in 1867, with fourteen members. Rev. Joseph E. Smith has been in active service ever since 1879. The new \$17,000 edifice is a handsome brick building centrally located, with steel ceiling and electric lights, and is neatly furnished. It was built by Negro mechanics and laborers. The church, which has been self-supporting about fourteen years, raised all the money for the new building except a grant and loan from the Church Building Society.

G. W. M.

Pastoral Transfers

PORTLAND'S NEW MINISTER

The installation Dec. 13 of Rev. Lewin F. Buell, D. D., as pastor of Woodfords Church, Portland, Me., is likely to prove an event of unusual significance in the history of Maine Congregationalism. Dr. Buell comes to Portland from South Norwalk, Ct., where he had been pastor a little over a year. A graduate of Yale College and Divinity School, his earlier pastorates were in New York State, at Smyrna, Mt. Vernon and Good Will Church, Syracuse. In all these churches he did strong, con-

structive work. During his six years at Syracuse he received 240 members, 100 on confession, and the church paid nearly \$8,000 on its debt.

In the opinion of competent judges the Woodfords Church has perhaps a better opportunity than any other of our denomination in the state. During the wise and faithful pastorate of Rev. E. P. Wilson, extending over seventeen years, the church prospered greatly, and now a door of special opportunity is open to it, owing to the rapid growth of this section of the city. Although they have been at work in Portland only a month, Dr. and Mrs. Buell have already won the hearts of the people to a marked degree. Thus the ability and experience of the new minister, the loyalty of the church and the unusual opportunity combine to make the new pastorate one of great promise. The installation sermon was preached by Rev. P. F. Marston of Lewiston and Dr. W. H. Fenn offered the installing prayer.

C. M. G.

A LOSS TO THE CENTENNIAL STATE

Sunday, Dec. 3, closed the five years' pastorate of Rev. R. W. Gammon, pastor of Pilgrim Church, Pueblo, Col., who goes immediately to the church in Decatur, Ill. Located in a hard field, he has made Pilgrim Church stand for the broadest and best things, both as regards Christianity and civic righteousness. As a man and a preacher he has won recognition not alone in his own city, but in the state. As chairman of the National Council's labor committee for Colorado, he did exceptionally fine work. Catholic in theology, broad in sympathy with current social movements, his evangelistic interest and power have made him a welcome collaborer in neighboring churches during recent evangelistic campaigns. Loyal to the best traditions of Congregationalism, he has stood in the state for Christian manhood and the highest type of intellectual and spiritual culture. His departure is a distinct loss to the interests of Congregationalism in Pueblo and the state at large.

H. H. W.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 1, 10:30 A. M. Subject, The Touch of God in the Life of the Ministry; speakers, Rev. Messrs. A. J. Taylor, Nicholas van der Pyl, H. H. French and A. H. Plumb.
WOMAN'S BOARD OF MISSIONS PRAYER MEETING, Pilgrim Hall, 11 A. M., every Friday.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2:30 P. M. Dr. W. T. McEivie, leader.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

JOSEPH EASTMAN

Mr. Eastman was born at Chichester, N. H., Oct. 27, 1818. At the age of eighteen he went to Methuen, Mass., where he found employment with the Methuen Company. By reason of his fidelity and efficiency he was rapidly promoted, until he became one of the managers of the company, which position he continued to fill with great acceptance for eighteen years, when he resigned it in order that he might go to Vermont and care for his aged father. For seventeen years he has resided with his daughter Nellie (Mrs. Bradford) in Providence, R. I. He died suddenly Dec. 5, in the full enjoyment of the love and tender care of his children. His cheerfulness, companionship and charity endeared him greatly to the members of his own family and to all who knew him. He was full of faith and ready to go. Mr. Eastman married Mary E. Emerson of Methuen, Mass., in 1843, who died in 1888. Four of their six children are still living: Mrs. Frank Lamb of Bradford, Vt., Mrs. C. A. Morgan of Lawrence, Mass., Mrs. E. P. Stearns and Mrs. Frank Bradford of Providence, R. I.

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Cheval Mirror, extra long beveled glass, swing frame with swivel stand. Mahogany, **\$27.00**

Mahogany Chiffoniere, square mirror with rounded top, swell front, solid ends, six drawers, dull brass trimmings, a plain but attractive pattern, **\$35.00**

Golden Oak Lowboy, swell front, six drawers, **\$21.00**

Mahogany Bureau, paneled ends, large mirror with carved frame, two wide drawers and two half-width drawers with swell fronts, brass handles and escutcheons, **\$28.00**

Cheval Toilet Table, long oval beveled mirror, gracefully curved standards with carved bases, two small side drawers, one deep, full width drawer, swell front, curved legs. Dark or Toona Mahogany, **\$37.00**



Hoarseness or loss of voice immediately relieved. Nothing excels this simple remedy

Forefathers' Day at the Boston Congregational Club

Every year the task of securing a successful celebration of a Forefathers' Day is harder, since this oldest Congregational Club in the country has been observing the important anniversary annually for over thirty years and more. To impart variety and obtain the right sort of oratorical talent puts the responsible officers on their mettle. But it would probably be the unanimous opinion of all who participated in the assemblage at Tremont Temple last week Thursday night that the present administration offered the 400 members and their lady guests as inviting and profitable a program as has marked any of the brilliant celebrations of the past. The proximity of the Benjamin Franklin anniversary led to the choice of Henry D. Estabrook, Esq., of New York as the main orator of the evening, but the Forefathers had their due mead of praise awarded to them in the earlier addresses and the exercises as a whole were appropriate to the special anniversary. On the cover of the program was a fine reproduction of the Chapin monument in Springfield and excerpts from the Bradford History and decorative devices in the form of spinning wheels, cradles and grandfather's clock pleased the eye.

Tremont Temple was in its usual festal array with banners and streamers. The musical contribution was noteworthy, soloist, violinist and organist rendering their parts effectively. Prayer was offered by Rev. J. H. Denison and the greeting for the commonwealth coming through Attorney-General Parker, one of the best public speakers in the state, blended pleasantness with a sincere tribute to the men of the Mayflower. Rev. W. H. Albright D. D., president of the club, read his brief but carefully prepared and appropriate address on The Pilgrims Then and Now. He referred in a semi-humorous strain to the new elements that have come into New England life, making the term New Ireland a somewhat more appropriate characterization, but he took a broad position in reference to these foreign strains and declared that no race ought to be denied its just dues and its just opportunities. No one can foretell just what the final American human composite will be, but if the Pilgrim integrity is made the basis of progress the future is secure and worthy of the past whose glories are written in letters of gold.

Mr. Estabrook was a stranger to almost all his auditors though his reputation as a lawyer is high, but before he had proceeded ten minutes his hearers felt drawn to the man, and at its close there was but one voice of appreciation of his remarkable, able and discriminating account of the life and influence of the great Franklin. Mr. Estabrook handled his admirable voice effectively, and was free from anything like affectation. He spoke in a colloquial and deliberate way, with flashes of keen wit and an underlying seriousness and strength which gave cumulative force to all that he said. His rapid and skillful review of the facts of Franklin's life was instructive and his analysis of the character keen. He said that next to Washington, Franklin was the greatest character of the Revolution and a man of wonderful and varied accomplishments. Franklin's great discovery was how to make life happy through the practice of virtue which he carried to the point of a fine art. It was a robust, manly type of happiness too. The motto, "Be good and do good," was his watchword. It was amusing to listen to the description of Franklin's ledger account with the thirteen virtues which he balanced daily as he would a financial account, thus building up his character symmetrically. His was a creedless Christianity, said the speaker, but he was truly religious and his simple invocation at the opening of every day breathes the spirit of worship and reverence, while his practical question, What good shall I do this day? led him constantly to carry into effect all his

worthy impulses. Mr. Estabrook praised Franklin highly for his diplomatic service of his country and for all efficient public service in various directions.

The Church and Labor


Our National Council's Industrial Committee is alive to its duties and responsibilities, and on Dec. 14 brought together in Boston, in conference with three of its members, Mr. Frank K. Foster, the labor leader, and four representative employers including the president of the National Typotheta and the secretary of the local branch of the same. The conference was a profitable one in showing what the industrial situation in general is, what the relation of the Church to it is and may be, and what the Church may reasonably expect of employer and employee.

Christmas and the Open Door

Is it an American cry to make sturdy demand for the open door to commerce and international activities and associations? Be it ours to combine with it the cry of the ancient prophet, "Open ye the gates, that the righteous nation which keepeth the truth may enter in;" and to add earnest entreaty for the open door to missions, and no less earnest effort that a host of faithful ones shall pass in and through to carry the blessed message of the knowledge and love of Christ to the crowding multitudes behind the door. And how can we make the faith and hope and love sink deeper in our own hearts, or shine brighter for the help of others than by saying with fervent voice and singing in glad gratefulness and embodying in daily lives the precious angelic hymn of the first Christmas morning, "Glory to God in the highest, and on earth peace, good will toward men!"—Bishop Daniel S. Tuttle.

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One-Hundred-and-Third Semi-Annual Statement, January, 1905.

SUMMARY OF ASSETS.

Cash in Banks and Trust Companies....	\$1,042,689.43
Real Estate.....	1,593,292.06
United States Bonds.....	1,980,000.00
State and City Bonds.....	3,156,960.00
Railroad Bonds.....	2,184,560.00
Miscellaneous Bonds.....	285,840.00
Railroad Stocks.....	7,198,750.00
Gas Stocks.....	435,600.00
Bank and Trust Co. Stocks.....	358,550.00
Bonds and Mortgages, being 1st lien on.....	81,700.00
Premiums uncollected and in hands of Agents.....	1,007,079.54
Interest accrued on Bonds and Mortgages.....	1,708.50
	\$19,417,329.53

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	7,310,566.00
Unpaid Losses.....	976,171.49
Unpaid Re-insurance, and other claims.....	779,979.91
Reserve for Taxes.....	75,000.00
Net Surplus.....	7,376,331.33
	\$19,417,329.53

Surplus as regards Policy-holders **\$10,376,331.33**

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AREUNAH M. BURTIS, Secretary.
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(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 697 Fulton Street, and C. F. Halsey, Plymouth Church.)

Expansion at Bethesda

Bethesda's eighth year of independence has seen important growth in several directions, making it the best year of its life. An associate pastor, Rev. O. M. Caward, has been added, who has proved an admirable colleague for Dr. Herald. The Sunday school has begun a new era of progress by the acquisition of Mr. Alfred Tilly as its superintendent. Mr. Tilly has had large experience in Brooklyn Sunday school work. Mr. Caward has organized a normal class, and gives besides a weekly exposition of the lesson. Financially the church has had a banner year. Sixty-five new members, forty-nine on confession, make the membership 651, and the Sunday school enrollment is 1,100. The school offerings amounted to over \$1,100. The church enters its new year with brighter prospects than ever under the leadership of its earnest evangelistic pastor.

How Far Is Federation Practicable

This was the topic for the Ministers' Meeting at Hotel Chelsea, Dec. 18. In spite of the busy hours incident to Christmas shopping, etc., a large number were present to welcome Dr. Kerr Boyce Tupper on his first appearance in a Congregational gathering, since his coming to the Madison Avenue Baptist Church. Dr. Tupper's broad spirit and keen analytical powers were quickly evident. He dreams that some day the churches will emphasize their essential unity by adopting, in distinct expression through their work, and printing on their signboards and literature, THE CHURCH OF GOD, with the denominational name in much smaller type, in brackets underneath. Rev. W. B. Humphrey, formerly a secretary of the Federation of Churches in this city, now the newly-elected president of the Indian Association, followed with illuminating experiences illustrating the practicability of federation.

Rev. C. W. Shelton declared that the State Federation of Churches could do much more in practical effort. It is no secret that the last State Association declined to give further support until more businesslike administration is attempted. Mr. Shelton gave instances in which the Home Missionary Society has recently declined to support further churches of our order, merely to perpetuate denominationalism. Dr. Ryder described the fine spirit of comity shown in the new work in Porto Rico. Drs. Whiton and Duncan also gave ex-

periences. The gist of the whole discussion, however, covered familiar ground and no practicable plan was suggested by which duplication of churches may be stopped, or those which have competed for years may be sensibly and speedily federated.

After luncheon the ministers listened to a thrilling analysis of the situation in Russia from Prof. E. A. Steiner of Iowa College. His description of the peasant and his surroundings, divested of the idealism and inaccuracy of most writers, was so graphic that his auditors were spellbound. The horror felt at some phases was relieved by Dr. Steiner's inimitable stories.

The Pilgrim Spirit in the Life of Today

The New York Congregational Club observed Forefathers' Day at the St. Denis as usual. The large company listened to three of the best addresses it has ever had. Hon. J. Franklin Fort, justice of the New Jersey Supreme Court, spoke on the Pilgrim Spirit in Politics. Courage, conviction and sincerity marked the old Pilgrims, but the politician of today is marked as cowardly craven and corrupt. He made an eloquent plea for a ballot minus party emblems and a common treasurer for political contributions, none of which should be received from corporations. He urged ministers to preach boldly on subjects connected with the welfare of the state.

Dr. Boynton was buoyant as ever in pleading for recognition that the soul of the nation is of more consequence than things. Deep down in its heart America loves manhood more than aught else, and its ultimate message is, "Build thee more stately mansions, O my soul." Professor Steiner spoke on the Modern Pilgrim, depicting with irresistible wit and pathos the horde of immigrants coming from southern Europe, not with such lofty ideals as the earlier Pilgrims yet plastic, willing to be led and thus affording a great opportunity to present-day Puritans.

Dr. Baylis Resigns

Bushwick Avenue Church, Brooklyn, is again pastorless, after four years and a half of energetic service from Dr. Baylis, who came here from Chicago. The pastor's resignation, to take effect at Easter, is due to a difference of opinion with some of the officers as to the administrative policy. The diligent reporter and the anonymous letter-writer have been on hand as usual, with results of exaggeration. The church is not going to split, nor has it yet reached the prosperity and success attainable, considering its district and its plant, whenever its whole membership with pastor and officers are in harmony. During his pastorate Dr. Baylis has received 392 members, 250 on confession. This year's accessions were 122, of whom ninety nine were also new converts, most of them through the services in the large tent during the summer. Dr. Baylis has decided to remain in Brooklyn and to engage in evangelistic work, for which he has had several applications this winter. The church is well located, has an attractive building, and is surrounded by many small two family houses and pleasant apartment buildings. The nearest Congregational neighbor is Bethesda Church under Dr. Herald, half a mile further west. Dr. Baylis's predecessor was the sweet-spirited Charles W. King, who has returned to the Reformed Episcopal Church at Scranton.

SYDNEY.

The cable brings us news of the destruction by fire of Barton Hall, one of the larger buildings connected with the American College for Girls at Scutari. The fire was due to a defective flue, and though it occurred at night all the inmates of the building were happily rescued. Barton Hall was built in 1880 and was the gift of Mr. W. P. Chapin of Providence, in memory of his wife, whose name it bears. Although insured for its original cost, the building can by no means be replaced for this sum under present building conditions.

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The Green Mountain State

(Continued from page 991.)

of new members, and an enthusiastic men's club has been formed with about seventy members.

An enjoyable old people's service was recently held at which the pastor preached on The Glory of Life's October. Thirty-nine persons over seventy years of age were present, and the benediction was pronounced by a Wesleyan Methodist minister over a century old.

CHANGES AT RUTLAND

The church has accepted Dr. G. W. Phillips's resignation, but asks him to remain until July 1, when he will have completed a full twenty years' service, having been installed June 17, 1886. During all these years Dr. Phillips has officiated on an average at one funeral a week in addition to the care of the largest Congregational church in the state, besides a ready response to calls for his service within and outside of the state.

Rev. George Gilmour, the assistant pastor, is to close two years' service here Jan. 1. He has labored diligently and with much success to interest the men of the parish in Bible study along modern lines. A class of about seventy has met Sunday noons, last year taking up the religious development of Israel, and this year the life of Christ. A class of ladies nearly as large has met Tuesday evenings for study along the same lines under his direction.

C. H. S.

Southeastern Vermont

The spirit of church federation has found expression in this section in the recent organization of an interdenominational ministers' club. The meetings will be held bi-monthly at Brattleboro, the members in attendance pooling expenses. The form of organization is simple and the meetings will be informal. The object is fellowship and free exchange of ideas and points of view on questions vital to the common church and community life. The first meeting was attended by ministers from six denominations—Baptist, Methodist, Episcopal, Universalist, Congregational and Unitarian.

At Brattleboro, Rev. H. R. Miles is preaching a series of Advent sermons: in the morning upon Present Day Hindrances to the Christian Life, and at an evening song service in the chapel on Doors through which Christ Comes—The honest mind, The obedient will, The imagination. The Mothers' Meeting, under the leadership of the pastor's wife, has developed exceptional efficiency and interest, having become almost interdenominational in its constituency.

Windsor, Rev. W. H. Hayes rejoices over a spiritual awakening which followed special services conducted by Evangelist Gale. Attendance at the weekly prayer meeting has more than doubled, several were received into the church at the last communion, and the Christian men of the town, prompted by a few dry goods and grocery clerks, have organized a Y. M. C. A., with the thought uppermost of "personal religious work by men for men," not of gymnasium and reading-room.

The church at Ludlow is preparing for special services in January, when the pastor, Rev. R. W. Roundy, will be assisted by the pastor at Springfield. Since the last "Broadside" a \$4,000 parsonage has been completed.

Windham, a hill-town church over 2,000 feet above sea level, entertained Union Conference in the autumn and celebrated its centennial in connection. It was the same old blessed story of heroic, self-sacrificing labor for the sake of the valley towns and cities.

A. C. F.

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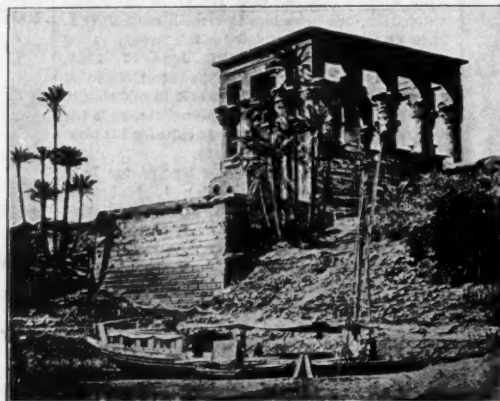
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